Nettippakaraṇa Course with Sayadaw Dr. Nandamālābhivaṃsa

Introduction

Desanā vicayo yutti, padaṭṭhāno ca lakkhaṇo;
Catubyūho ca āvaṭṭo, vibhatti parivattano.

Vevacano ca paññatti, otaraṇo ca sodhano;
Adhiṭṭhāno parikkhāro, samāropano soḷaso [soḷasa (sī.)].

Ete soḷasa hārā, pakittitā atthato asaṃkiṇṇā;
Etesañceva bhavati, vitthāratayā nayavibhattīti.

… Paṭhamo nandiyāvaṭṭo, dutiyo ca tipukkhalo;
Sīhavikkīḷito nāma, tatiyo nayalañjako [nayalañchako (sī.)].

Disālocanamāhaṃsu, catutthaṃ nayamuttamaṃ;
Pañcamo aṅkuso nāma, sabbe pañca nayā gatāti. (MM p.2)

	I. Hāra	**II. Naya**	**III. Sāsanapaṭṭhāna**
1.	*Desanā* (teaching)	*Nandiyāvatta* (conversion of relishing)	
2.	*Vicaya* (investigation)	*Tipukkhala* (trefoil)	
3.	*Yutti* (construing)	*Sīhavikkiḷitha* (lions' play)	
4.	*Padaṭṭhāna* (footings)	*Disālocana* (plotting of directions)	
5.	*Lakkhaṇa* (characteristics)	*Aṅkusa* (hook (for collecting))	
6.	*Catubyūha* (fourfold array)		
7.	*Āvatta* (conversion)		
8.	*Vibhatti* (analysis)		
9.	*Parivattana* (reversal)		
10.	*Vevacana* (synonyms)		
11.	*Paññati* (descriptions)		
12.	*Otaraṇa* (ways of entry)		
13.	*Sodhana* (clearing/cleaning up)		
14.	*Adiṭṭhāna* (terms of expression)		
15.	*Parikkhāra* (requisites)		
16.	*Samāropana* (co-ordination)		

Netti = guide to Dhamma, guide to Nibbāna (*saddhammaṃ neyyattena*), it helps to understand Four Noble Truths

Ettāvatā samattā netti yā āyasmatā mahākaccāyanena bhāsitā bhagavatā anumoditā mūlasaṅgītiyaṃ saṅgītāti. (MM p.165) – Thus is completed the Guide (*Netti*), which was told by the venerable Mahā Kaccāyana, approved by the Blessed One, and rehearsed during the First Buddhist Council.

Netti is ascribed to venerable Mahākaccāyana, just like *Visuddhimagga* to ven. Buddhaghosa. *Peṭakopadesa* is however ascribed to a different ven. Kaccāyana – from Jambuvana. In the time of composing *Netti* the work was handed down only by oral tradition, therefore it is not certain who could be the author. In those time there was a way to write texts, but it was not that easy.

Earlier *Netti, Peṭakopadesa,* and *Milindapañhā* were not included in *Tipiṭaka*. Today they however are.

Commentary on *Netti* is the work of Ven. Dhammapāla. He was also the author of Sub-Commentary, such as *Paramatthamañjūsā*.

Ven. Ānanda of later time (not Buddha's cousin) was the author of Abhidhamma's *Mūlaṭīkās*. Ven. Ānanda tried to explain what ven. Buddhaghosa explained, but he could not always accept the views of ven. Buddhaghosa. For example, ven. Buddhaghosa listed 28 matters and included *hadayavatthu*. *Hadaya* is based on mind. But ven. Ānanda, the sub-commentator, explained that *hadaya* there does not mean "heart", it means "mind". Thus *hadaya* refers to *mano-viññāṇa dhatu*. This is because in the Pāḷi scriptures *hadaya* is sometimes referring to mind. The reference in *Paṭṭhāna – yaṃ rūpaṃ nissāya mano-dhātu ca…* etc. – the Buddha didn't use the word *hadaya*. The Buddha used the word *yaṃ rūpaṃ* - that matter.

There were other points where ven. Ānanda disagreed with views of ven. Buddhaghosa. Even in Myanmar only certain scholars can study the *Mūlaṭīkās*, which are brief and deep. A Korean Bhikkhuni made research in Punne University related to these matter.

There is yet further explanation of *Mūlaṭīkās*, known as *Anuṭīkās,* written by ven. Dhammapāla. Ven. Dhammapāla tried to protect views of ven. Buddhaghosa. There are altogether three *Mūlaṭīkā* books (for *Dhammasaṅganī, Vibhaṅga,* and *Pañcappakaraṇa*).

Ven. Buddhaghosa sometimes gave reference to *Peṭakopadesa*, hence it is possible that *Peṭakopadesa* was written later, *Netti* earlier.

Without the guidance of *netti*, without a guide, the penetration of meaning of *suttas* is impossible. All *suttas* must therefore be explained according to the Guide. *Netti* originated from *suttas,* and *suttas* originated by the Buddha.

I. Hāravibhaṅga

1. *Desanāhāra* (explanation of the Teachings)

Assādādīnavatā, nissaraṇampi ca phalaṃ upāyo ca;
Āṇattī ca bhagavato, yogīnaṃ **desanāhāro**.

- *hāra* means dispelling of delusion

a) *Assāda* ("enjoyment")
   - pleasure (*sukha*), happiness (*somanassa*), perversion of craving. – People enjoy this life because of these conditions

b) *Ādīnava* ("danger", "faults")
   - pain (*dukkha*), unhappiness (*domanassa*), impermanence, unsatisfactoriness

c) *Nissaraṇa* ("exit" (*Nibbāna*, the exit of *Saṃsāra*))
d) *Phala* ("fruition")
e) *Upāya* ("the way/cause of fruition")
f) *Āṇatti* ("encouragement (given by the Buddha")

   In *Maṅgala Sutta* – *pūjāca pūjaneyyānaṃ* (honor to those who should be honored) : *pūjā* = honor . There are wholesome states coming into being, and belong to mundane state. Because it is enjoyable at the moment of *pūjā*, it is called "*assāda*". However, the happiness is impermanence, hence such state is called *ādīnava*. The exit is removal of causes of such happiness, such as the craving – craving for that happiness is the cause of suffering. The eradication of craving, attainment of *magga* or *Nibbāna* is the exit. By means of honor, the wholesome states increase. These wholesome states produce effect – fruition (*phala*). The cause which produces this fruition is called "*upāya*". Thus by honoring wholesome states increase, one's qualities to be honored, wise reflection (*yoniso manasikāro*) etc. – these states are called "*upāya*". The Buddha encouraged to honor those who are worthy of honor.

   By the six points of *desanāhāra* it is possible to understand a *sutta* - what is happening, what is the cause, what is the way, what is the fruition, etc.

   Also, during meditation practice it is possible to find *saṅkhārās*, which belong to the mundane state. These *saṅkhārās* are however impermanent, hence *ādīnava*. The exit is the removal of attachment. Then, by meditating it is possible to increase *saddhā*, mindfulness, concentration, knowledge – this is fruition (*phala*). The way how to practice is *upāya* – if one wishes to attain *Nibbāna*, it is necessary to meditate : *bhāvanā bhāvetabbā*.

   The six points may be put into use in any teachings.

1. Saṅgahavāro (the summary chapter of *Nettippakaraṇaṃ*)

- *naravara* refers to the Buddha ("noble human-being")

- *lokapāla* are gods or any other entities as believed by the people. However, according to the Buddha the "protector of the world" is *hiri* (shame) and *ottappa* (fear of sin).

- The teachings of the Buddha who is to be honored by the world should be understood.

- *dvādasa padāni suttaṃ* - 12 words (like *Paṭiccasamuppāda*, which also contains 12 words)

- *ko attho* = what is the meaning, *katamaṃ byañjanaṃ* = what is the phrasing/word.

- *hārā* = conveying, *byañjanavicayo* = investigation of the meaning

- *anugīti* = recite (following phrase (?))

- *pakittitā* – proclaimed, *atthato asaṃkiṇṇā* – not mixed with meanings

- *aṅkusaṃ katvā* – subjugate one's own mind (by concentration, by Dhamma) – *aṅkusa* is mahout's goad. The mind there is compared to an elephant – *Cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.* (Dhp v.35) (= it is good to tame the mind, a disciplined mind brings happiness.)

- *uddāna* = brief, motto

The nine meritorious and demeritorious terms –

> *Nava padāni kusalāni nava padāni akusalāni. Tattha katamāni nava padāni akusalāni, taṇhā avijjā lobho doso moho subhasaññā sukhasaññā niccasaññā attasaññāti, imāni nava padāni akusalāni, yattha sabbo akusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.*

> *Tattha katamāni nava padāni kusalāni? Samatho vipassanā alobho adoso amoho asubhasaññā dukkhasaññā aniccasaññā anattasaññāti, imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgahaṃ samosaraṇaṃ gacchati.* (MM p.2)

> *Taṇhā ca avijjāpi ca, lobho doso tatheva moho ca;*
> *Caturo ca vipallāsā, kilesabhūmī nava padāni.*

> *Samatho ca vipassanā ca, kusalāni ca yāni tīṇi mūlāni;*
> *Caturo satipaṭṭhānā, indriyabhūmī nava padāni.*

> *Navahi ca padehi kusalā, navahi ca yujjanti akusalapakkhā;*
> *Ete kho mūlapadā, bhavanti aṭṭhārasa padānīti.*

- Even *sukha* should be seen as *dukkha*. All feelings, all types of feelings are suffering (*dukkhasaññā*).

- *Kāyānupassanā => asubha saññā; vedanānupassanā => dukkha saññā; cittānupassanā => anicca saññā; dhammānupassanā => anatta saññā*

- Many people believe that although the body get's old, changes, the mind doesn't – because the mental states are always fresh, even when one is old. The Buddha explained that it is better to think that the body is permanent, rather that the mind is permanent – because the impermanence of the body will be seen at a certain time. See *Assutavā Sutta* in *SN 2.7.1. Assutavā Sutta* (MM p.319).

- *sātthaṃ* - with its own meaning, *sabyañjanaṃ* - with its own phrasing

- See *Sn 4.1. Kāma Sutta* (MM p.398)

- *Addhā* = surely; *pītimano* = mind is full of joy; *macco* = mortal (who is subject to death, sentient being)

- a) what is pleasure? Being joyful, receiving what one wants. b) what is the danger/drawback? That it is lost, like a penetrated arrow, painful.

21st of February, 2017

Ādīnavaṃ dukkhaṃ vāti gaṇhātī'ti. (cannot find in any Pāli text)

"'yaṃ kiñci vedayitaṃ taṃ dukkhasmi'"nti" (*SN 4.2.2.1. Rahogata Sutta*)

- *Āṇatti* = order, the Buddha's guide, encouragement, command, injunction

- *Jantu(no)* = beings

- *Chandajāta* = wishful

- *Te kāma* = what one wants

- *Sallaviddho* = pierced by a barb/dart/arrow

- *Suciṇṇa* = well practiced

In *Aṅguttara Nikāya* (<u>AN 7.5.10. Nandamātā Sutta</u>), there is the sutta where Veḷukaṇḍakī Nandamātā recited *Pārāyana Vagga* every day in the morning. She explained to venerable Sāriputta that she was an *Anāgāmī*.

Na hi sati virahitā paññā nāma atthi. (Aṭṭhakathāyaṃ pana "nepakkaṃ paññā"ti ayamattho dassito. Taggahaṇeneva satipi gahitāva hoti. Na hi sativirahitā paññā atthīti.) - <u>Visuddhimagga Mahāṭīkā – Nidānādikathāvannanā – par.4</u> (MM vol.1 p.14)

2. *Vicayāhāra* (Investigation)

Yaṃ pucchitañca vissajjitañca, suttassa yā ca anugīti;
*Suttassa yo pavicayo, hāro **vicayo**ti niddiṭṭho.*

- investigation through ... ignorance; indecisiveness and perversion are eradicated. There are 11 points of investigation.

1. *padavicayo* (investigation of words)
2. *pucchāvicayo* (investigation of question)
3. *vissajjanāvicayo* (investigation of answer)
4. *pubbāparavicayo* (investigation of what is former and latter)
5. *anugītivicayo* (investigation following recitation)
6. + 6 points from *desanāhāra*

"*Yaṃ pucchitañca vissajjitaña, suttassa yā ca anugīti,*
Suttassa yo pavicayo, hāro vicayoti niddiṭṭho." (*Nettippakaraṇapāli*, MM p.3)

1. Padavicaya (investigation of words, editing words according to grammar)

Evaṃ me sutaṃ - *evaṃ* (*nipāta*, particle), *me* (common noun, genitive/instrumental case), *sutaṃ* (n., nominative case)

Akkharavippattiyaṃ hi akkharā dunnayatā – this is investigation according to grammar. If the grammar is not correct, meaning is also not correct.

Sabbavacanānamattho akkhareheva saññāyate. Akkharavipattiyam hi atthassa dunnayathā hoti, tasmā akkharakosallam bahūpakāram suttantesu. (*Kaccāyanabyākaraṇam, 1. Sandhikappa, 1. Attho akkharasaññāto*)

Udaka – baka (water and crane) x *udaya – vaya* (arising and passing away) – see *AN Visākhuposatha Sutta*

Ūsā (a kind of soup) x *usmā* (heat, body-warmth)

By means of three ways one can wash their robes, and by observing sīla one can wash away their defilements. [I cannot find a case with robes, but I could find a case with rain.]

Nettippakaraṇa Pāḷi – Sāsanapaṭṭhānaṃ - par.106 (MM p.132)	English translation by ven. Ñāṇamoli[1]
''Channamativassati [passa udā. 45], vivaṭaṃ nātivassati;	Rain soddens what is covered up, But what is open it soddens not.
Tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī''ti.	So open out the covered up,

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[1] *"The Guide",* Bhikkhu Ñāṇamoli, PTS, London, 1962; p.203.

	That rain may never sodden you. (Ud. 56; Pe 25, 202)
"Channamativassatī"'ti saṃkileso, "vivaṭaṃ nātivassatī"'ti vāsanā, "tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī"'ti ayaṃ saṃkileso ca vāsanā ca. Idaṃ saṃkilesabhāgiyañca vāsanābhāgiyañca suttaṃ.	'Rain soddens what is covered up' is corruption. 'But what is open it soddens not' is morality. 'So open out the covered up That rain may never sodden you' is corruption and morality. This is the type of Thread dealing with corruption and dealing with morality.

The Buddhaghosa thus pointed out that sometimes even the commentators can be wrong (in wording).

Burmese saying: "Kabya-yabya" – changing "ka" for "ya" (might result in different meaning).

Sabbesaṃ padānaṃ anupubbena atthaso byañjaso so ca visayo padavisayo.

(*padavicaya* is different from *nirutti* – *padavicaya* is related to grammar, whereas *nirutti* is related to definition)

Pucchāvacana (questions classified into five types)

1. Adiṭṭhajotanā (explanation of what is not known, clarifying/revealing/questioning what is not seen, "what is not seen", *adiṭṭha* = unseen)

2. Diṭṭhasaṃsandanā ("associating opinions", comparing/checking one's opinion with that of the other person)

3. Vimaticchedanā (destruction of doubt, clearing doubt/wavering) – deities asked the Buddha, ven. Aāriputta, ven. Ānanda etc. asked the Buddha to clarify certain matters.

4. Anumatipucchā (question just to know other one's opinion, like when the teacher examines the student to know whether they know or not) The Buddha asked monks: *"rūpaṃ niccaṃ vā aniccaṃ vā"* – is the body ("form") permanent or impermanent? – This kind of question is *anumati pucchā*.

5. Kathetukamyatā pucchā (first ask a question in order to initiate explanation)

"adiṭṭhajotanāpucchā diṭṭhasaṃsandanāpucchā vimaticchedanāpucchā anumatipucchā kathetukamyatāpucchāti" (*Nettippakaraṇa Aṭṭhakathā*, MM p.14)

- The Buddha Himself taught us Dhamma to understand the meaning, clarifying it.

Puggalādhiṭṭhāna (*puggala + adhiṭṭhāna*) – referring to person, question laid to person

Dhammādhiṭṭhāna (*dhamma + adhiṭṭhāna*) – referring to the state, such as "what is *vedanā*?"

Katamañca nirodhadhammaṃ? - Yo tassāyeva asesavirāga (in *Satipaṭṭhāna Sutta* of *DN*)

Saddho – one who has faith (it is a person, *saddhā* is feminine, *saddho* is masculine, also used for monks), in other cases the Buddha texplains only the mental state of *saddhā* (*saddhaṃ cittaṃ*)

- *Sati* is mindfulness as a mental state x *sato* is a person who is mindful
- *Hiri* x *Hirimā* (f.)*, hirimatī* (m.)

We have to investigate which type of question is asked – whether regarding a person or a state (*dhamma*).

Vissajjanā/visajjanā (answer) (note that *vissajjanā* occurs 2543 times in Pāḷi text, but *visajjanā* only 88 times)

1. *Ekaṃsabyākaraṇa* (definite answer, yes/no question (e.g. "Have you had breakfast?" "Yes.")
2. *Vibhajjabyākaraṇa* (an specific answer)
3. *Paṭipucchabyākaraṇa* (an answer by counter-question)
4. *Ṭhapanīyabyākaraṇa* (unanswered question) – for example the questions unanswered by the Buddha, asked by ven. Māluṅkyaputta in *MN Māluṅkyaputta Sutta* . Also related question, e.g. whether the beings after death exist or not; *atthi* (eternalism) x *natthi* (anihilationism) : *atthi attā?* (is self eternal?) x *natthi attā* (is self destroyed/annihilated?) – the Buddha never gave answer to these questions, because in the Buddha's understanding there is no *attā* (self).

1. *Antavā loko*	2. *Anantavā loko*
3. *Sassato loko*	4. *Asassato loko*
5. *Yaṃ jīvaṃ taṃ sarīraṃ (sassata)*	6. *yaṃ jīvaṃ aññaṃ sarīraṃ (uccheda)*
7. *Hoti tathāgato paraṃ maraṇā*	8. *Na hoti tathāgato paraṃ maraṇā*
9. *Hoti ca na ca hoti tathāgato ...*	10. *Neva hoti na na hoti tathāgato ...*

These questions were also not answered by the Buddha. There only keeping silent is correct.

"Idaṃ vissajjanaṃ ekaṃsabyākaraṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapanaṃ sāvasesaṃ niravasesaṃ sauttaraṃ anuttaraṃ lokiyaṃ lokuttara"ntiādinā vissajjanavicayo." (*Nettippakaraṇa Aṭṭhakathā - 3. Niddesavāravaṇṇanā – par.2,* MM p.22)

3. Pubbāparavicaya (investigation of what precedes and what succeeds, especially it refers to question and answer – i.e. reconciliation of what was said before and what was said after)

- "when are we going to die"? – the answer will follow appropriately to reflect the question.

4. Anugītivicaya (proper recitation, investigation according to the former (recited) statement; paraphrasing verse)

- *anu* = proper, *gīti* = recitation.

- e.g. *pūjāca pūjanīyānaṃ* - honor to those who should be honored. – The proper recitation should follow, or explanation related to the main topic of the recitaton.

1. *Vuttatthasaṅgahā* (summarizing what was said), 2. *Avuttatthasaṅgahā* (summarizing what was not said), 3. *Tadubhayatthasaṅgahā* (summarizing both what was and wasn't said), *4. Kusalatthasaṅgaha* (summarizing of merit)*, 5. Akusalatthasaṅgaha* (summarizing of demerit)

"Ayaṃ anugīti vuttatthasaṅgahā avuttatthasaṅgahā tadubhayatthasaṅgahā kusalatthasaṅgahā akusalatthasaṅgahā"tiādinā anugītivicayo." (*Nettippakaraṇa Aṭṭhakathā*, MM p.23)

There could be even more, such as *attattha, parattha,* etc.

3. *Yuttihāra* (Discerning)

Sabbesaṃ hārānaṃ, yā bhūmī yo ca gocaro tesaṃ;
*Yuttāyuttaparikkhā, hāro **yutti**ti niddiṭṭho.*

""Sabbesaṃ hārāna"nti, ayaṃ yuttihāro." (*Nettippakaraṇapāli*, MM p.19) ; *"sabbesaṃ hārānaṃ yā bhūmi yo ca gocaro tesa"nti.* (*Netti* MM p.26)

-   *Yutta* (logical, proper, discernible) x *ayutta* (illogical, improper, undiscernible)
-   Related to term and meaning (examine whether word and meaning are logical), contextual meaning
-   **Saddāyutti** (examining according to grammar, e.g. *karati* is not correct, it should be *karoti*; *vidati* (root *vid*, = to know) x *vindati* (to receive); *vedeti* (to experience, *sukhaṃ vedeti*) x *vijjati* (to know, *dhnaṃ vijjati*))
-   x **Atthayutti**

Evaṃ sutte byañjanatthānaṃ yuttāyuttaṃ bhāvavibhāvanalakkhaṇo yuttihāroti veditabbo. (*Nettippakaraṇa Aṭṭhakathā*, MM p.24)

Padavicaya (investigation of a word, related to grammar) x *yuttihāra* (examining logics in the meaning, related to semantics)

Sabbe hārānaṃ yā bhūmi – whatever is the plane for all of the *hāras*.

Gocara = object (meaning of the discourse, of *sutta*) e.g. table – table is the word, according to the person who uses the word, with reference to the object – these are "object".

Byañjana = the word

Yuttāyutta = suitable and unsuitable; *yutti* sometimes refers to the meaning –

e.g. *sabbe saṅkhārā aniccā* (*saṅkhārā* = conditioned things) x *avijjā paccayā saṅkhārā* (there *saṅkhārā* refers to volitional formations/activities, *cetanā*). If the word *saṅkhāra* in *"sabbe saṅkhārā aniccā"* meant just volitional formations, the meaning would be correct, but not complete.

Saṅkhārakkhandha – although *saṅkhāra* as "conditioned phenomena" would be correct, it still would not be correct (in the context). Here *saṅkhārā* means volitional formations.

-   This kind of investigation is called *"yuttāyuttihāra"*.

Four *Mahā Padesā*

1. *Buddhāpadeso* (reference to the Buddha)
2. *Saṅghāpadeso* (reference to the Community of Saṅgha)
3. *Sambahulattherāpadeso* (reference to a number of great elders)
4. *Ekattherāpadeso* (reference to a single great elder, e.g. Mahāsi Sayadaw said.. , Mogok Sayadaw said.. etc.)

- if there is a quotation, accept it. If you don't find any quotation, don't accept it. However, if it is in accordance with Dhamma, it is to be accepted, it is correct – i.e. if it leads to cessation of *rāga, dosa, moha*.

4. *Padaṭṭhānāhāra* (searching for proximate cause)

Dhammaṃ deseti jino, tassa ca dhammassa yaṃ padaṭṭhānaṃ;
Iti yāva sabbadhammā, eso hāro **padaṭṭhāno**.

- *Padaṭṭhāna* = footing

- Cause and effect are used to explain Dhamma, because without them there is no escape from Saṃsāra.

- Included in *Paṭiccasamuppāda* and the *Paṭṭhāna* text.

- Two ways –

  o 1. *Anvaya* (successive order) and 2. *Byatireka* (reverse order)

  o 1. *Oruḷhoruyha, oruyha* (descend, go down) x 2. *Āruyhāruyha, āruyha* (ascend, come up) – also used in *paṭiccasamuppāda* (descend would be *avijjā paccayā saṅkhārā* etc., and ascend would be searching proximate cause of each one, e.g. proximate cause of *vedanā* is *phassa*, proximate cause of *phassa* is *chaḷāyatana* etc.)

  o Another example of ascend (reverse order) - Virtue is based on associating good persons, associating good persons is based on the right dwelling place (*paṭirūpadesavāsa*), and right dwelling is based on one's previous merits.

  o Attainment of reverse order is the path to attainment of Nibbāna. Thus in meditation is necessary the *paccayappariggaha* – knowledge of causalities, esp. Causality between mind and matter. By *paccakkha*, seeing reality, one may become free from sorrow and attain peace in heart. This is caused by study of *paṭiccasamuppāda* and *paṭṭhāna*.

  o Before attention there is *pañcadvārāvajjana* (adverting by e.g. eye), before that there is receiving, investigating, determining, and energetic consciousness (/mind impulse) (*javana*) (*javana* means "quick", "swift", but all mental states are quick. Here the special characteristic is the energy of the mind, by which mind accumulates *kamma*.)

- Two foundation knowledges – 1. *Nāmarūpapariccheda Ñāṇa* (analytical knowledge of mind and body)

5. *Lakkhaṇāhāra* (characteristic)

Vuttamhi ekadhamme, ye dhammā ekalakkhaṇā keci;
Vuttā bhavanti sabbe, so hāro **lakkhaṇo** *nāma.*

- *Ekalakkhaṇā* – all *dhammās* have same characteristic.
- Characteristic search of the *dhammā* which are common among them.
- E.g. *mahābhūtā* – four elements. All elements, all material qualities have the characteristic of perishing (*ruppanalakkhaṇā*).

- In <u>MN 3.2.1. Anupada Sutta</u>, ven. Sāriputta analysed characteristics of *dhammā*s.
- *Vuttamhi ekadhamme* – said only 1 *dhamma*, *ekalakkhaṇa*, *sammā* (equal)
- *Sutte anāgatepi dhamme* – even though they are not mentioned in the *sutta*s, other phenomena *(dhammā)* can be understood based on the same characteristics mentioned in the *sutta*s. (*"So hāro lakkhaṇo nāmāti evaṃ sutte anāgatepi dhamme vuttappakārena āgate viya niddhāretvā yā saṃvaṇṇanā, so lakkhaṇo nāma hāroti attho."* (*Nettippakaraṇa Aṭṭhakathā,* MM p.25)
- Equal in (1) characteristic, (2) fuction, (3) cause, and (4) effect.

Nettippakaraṇa is called as *"saṃvaṇṇanāvisesa"* – a special commentary, because it explains how to write commentaries, not particularly commenting on a text.

6. *Catubyūha* (strategy, array)

Neruttamadhippāyo, byañjanamatha desanānidānañca;
*Pubbāparānusandhī, eso hāro **catubyūho**.*

1. *Nerutta* (*nirutti*, phrasing)
   - *cintetīti cittaṃ, ārammaṇaṃ vijānātīti attho* – it means that it is aware of the object.
   - *buddho, bujjhatīti buddho*, because He realized the Four Noble Truths, thus He is the Buddha.
   - when Dhamma is explained, the literal meaning is very important – this is *nirutti* (*nerutta*) .
   - searching for literal meaning - *sabbapāpassa* (*sabbā* – *avayavehīti sabbā, pāpeti duggatinti pāpo* – causes rebirth in hell) *akaraṇaṃ* (*na karaṇaṃ*) *kusalassa upasampadā*
   - colloquial meaning should be also known, not only literal

2. *Adhippāya* (purport, intention of speaker)
   - *Yo dhammaṃ passati so maṃ passati* (try to see *Dhamma*, if you see *Dhamma*, you will see me – by seeing the body of mine (the Buddha), it is useless) - the Buddha encouraged ven. Vakkali to practice Dhamma and not be attached to His body. On the other hand, it was also said – *yo maṃ passati so dhammaṃ passati* – who sees me, they see Dhamma – i.e. by associating the Buddha it is possible to realize Dhamma through listening to Him.
   - *yaṃ katvā anutappati* - one will experience the effect (worry etc.) of what they did (Dhp v.67)

3. *Nidāna* (teaching's source – internal (*ajjhattika*) and external (*bāhira*))
   - why did the Buddha teach Dhamma? Because the Buddha has great compassion (*mahākaruṇā*) and great knowledge (*mahāpaññā*) – both compassion and knowledge are important. These are internal source.
   - the external source (*bāhira nidāna*) is also called *suttanikkhepa* (four reasons why *sutta* is preached). Region/location (*desa*), time (*kāla*), preacher (*desaka*), listener (*paṭiggāhaka*). Listener's situation – when monks behaved in a wrong way, committed evil actions, and in this case the Buddha met the monks and explained Dhamma – e.g. *Kīṭāgiri Sutta*.
   -
   4. *Anusandhi* (consecutive-sequence, word context, connection of words)

7. *Āvaṭṭahāra* (conversion)

Ekamhi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ;

Āvaṭṭati paṭipakkhe, āvaṭṭo nāma so hāro.

- *Ekamhi padaṭṭhāne pariyesanti sesakaṃ* (have found 1 proximate cause, search for remaining proximate causes (*padaṭṭhānaṃ*) as well)

- Same nature (*sabhāga*) x different nature (*visabhāga*) : e.g. *akusala* (proximate cause state is *yoniso manasikāra*, proximate state of y.m. is associating a good person, proximate cause of a.g.p. is listening to Dhamma etc.) – such proximate causes are explained. Then, what is the opposite (*paṭipakkha*) of *yoniso manasikāra*? *Ayoniso manasikāra*. Opposite of associating a good person? It is associating a bad person. Opposite of *saddhammassavana* is *asadhammassavana*.

- *Kusalassupasampadā* – cultivation of good. The opposite side is also to be explained. *Sabbapāpassa akaraṇaṃ* is caused by unwise attention (*ayoniso manasikāra*), and that is caused by associating an evil person.

- Changing, alternating good and bad is called *"āvaṭṭa"*. E.g. evil x good, unwholesome x wholesome. Also their process/consequence should be known – *ekampi padaṭṭhāne, pariyesati sesakaṃ padaṭṭhānaṃ.*

8. *Vibhattihāra* (Analysis)

Dhammañca padaṭṭhānaṃ, bhūmiñca vibhajjate ayaṃ hāro;
*Sādhāraṇe asādhāraṇe ca neyyo **vibhattī**ti.*

1. *Dhammavibhatti* (a) *sādhāraṇa* (universal) and (b) *asādhāraṇa* (individual))
- *dhammanti sabhāva dhammaṃ.* E.g. Based on the kind of donation and manner of donation there are differences – e.g. honoring by material donation and donation by obeying the (Buddha's) teachings and practising it. Or *kusala* (wholesome state), associated with happiness, neutral feelings, etc., knowledge and absence of knowledge, etc.; *asaṅkhāra* x *sasaṅkhāra*, *sukhasahagata* x *sukha asahagata*

2. *Padaṭṭhānavibhatti* (a) *sādhāraṇa* (universal) and (b) *asādhāraṇa* (individual))
- plane of person (*puthujjana bhūmi* vs. *Ariya bhūmi* etc., explains according to an individual) – e.g. *pūjā ca pūjaneyyānaṃ* - honoring those who are worthy of honor.

3. *Bhūmivibhatti* (a) *sādhāraṇa* (universal) and (b) *asādhāraṇa* (individual))
- classification according to planes - *kāma*, *rūpa*, *arūpa* worlds as well as attainments and also *padaṭṭhāna* (proximate cause). For example, *yonisomanasikāra* is universal, and other proximate causes are individual. Listening to Dhamma was a proximate cause for ven. Assaji.

- undesirable object – hatred, attachment x desirable object ; *ārammaṇa paccayo* – the cause of object matters. These are individual. Thus there is *padaṭṭhāna vibhatti* included.

Nettippakaraṇa is a research methodology for commentators.

9. *Parivattanāhāra* (reversal)

Kusalākusale dhamme, niddiṭṭhe bhāvite pahīne ca;
Parivattati paṭipakkhe, hāro **parivattano** *nāma.*

- *Kusala* is to be developed (*bhāvitabba*), *akusala* is to be eradicated (*pahātabba*).
- The explanation is given by help of opposite *dhammā*s, opposite views.
- *Kusalākusale dhamme* – "ideas of profit and unprofit"
- *Niddiṭṭha* = explained
- E.g. in painting – by means of another color the other colors are visible, beautiful.

Sabbapāpassa akaraṇaṃ - not doing what is bad, x *kusalassupasampadā* – cultivating the good (mentioned in Guide p.242, *"Tattha yaṃ āha ''sabbapāpassa akaraṇa''nti, idaṃ paṭikkhittaṃ, yaṃ āha ''kusalassa upasampadā''ti, idaṃ anuññātaṃ. Idaṃ anuññātañca paṭikkhittañca."* (*Nettippakaraṇa* MM p.161)

Ven. Kaccāyana was one of the topmost (*etadagga*) students of the Buddha. His father was Tirīṭivaccha[2], a brahmin. Only brahmins were the school-teachers and professors in those days. The other classes had to learn from the brahmins, including princes, princesses, merchants, etc. Ven. Kaccāyana thought that the brahmins have the three knowledges (*tevijjā*), but the Buddha explained that there are different three knowledges (*tevijjā*), namely remembering past lives, vision of beings' wandering through different realms according to their *kamma*, and the understanding of Four Noble Truths, the complete purification from all defilements.

As for *brahmin*, Brahmin thought they are the highest case and attain purification through their rituals, reciting mantra and *veda* texts (see *Dhammapada – Brāhmaṇavagga*). The Buddha however explained that *brāhmaṇa* (brahmin) is the one who is entirely purified from evil states, from defilements.

10. *Vevacanāhāra* (synonyms)

Vevacanāni bahūni tu, sutte vuttāni ekadhammassa;
Yo jānāti suttavidū, **vevacano** *nāma so hāro.*

- There are many words conveying one meaning (*vevacanāni bahūni*)
- *Sutte vuttāni* – used in discourses
- *Suttavidū* – the person who knows the Buddha's discourse (able to clarify the meaning)
- This method can be found in *Cūḷaniddesa, Mahāniddesa,* and *Dhammasaṅgaṇī* – many connotations are explained. That is called *"vevacanāhāra".* – e.g. *avijjā, amoha, paññāpāsāda*, etc.
- *Khanti = attamanatā cittassa* – "keeping normal position", some people even don't respond, but in their heart they are angry. Such a state cannot be called *khantī* (patience). Keeping normal position without anger, that is *khantī*. In *Dhammasaṅgaṇī* synonymous terms are used in this way.
- *Taṇhā = pucchañjikamyatā* (but text give only *"puccañjikatā"*) = *puccha* (tail) + *añjikamyatā* (but correct is *añjikatā*, shaking)

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[2] In different scriptures given variously, also as Tiriṭivaccha and Tiriṭivaccha.

- Different terms for the Buddha – *nātha, satthā, bhagavā, sugato, munindo, Buddho* – these clarifications of the meaning are called *vevacanāhāra*.
- For *Nibbāna* – *accuti, santi, mokkha, vimutti, amatapada, asaṅkhata, nipuṇa, sududdasa, abhinandi, abhinandanā,* etc. (by path one attains Nibbāna)
- Many synonyms are given in the ven. Moggallāna's (of Sri Lanka) Abhidhānappadīpikā.

11. *Paññattihāra* (description)

Ekaṃ bhagavā dhammaṃ, paññattīhi vividhāhi deseti;
*So ākāro ñeyyo, **paññattī** nāma hāroti.*

- using description/lable, clarifying the correct meaning without mixing
- *Vividhāhi* = many, *ākāro* = aspect, *ñeyyo* = should be known

(1) *nikkhepa* (statement)
- e.g. in *Dhammacakkappavattana Sutta* the Buddha used the word *dukkha* – *idaṃ dukkhanti me bhikkhave pubbe ananussutesu dhammesu.* Later, the Buddha stated that all the five aggregates are *dukkha*.
- Four Noble Truths: (a) *pariññeyyaṃ - dukkha* is to be realized/discerned, not to be eradicated or attained (*pariññeyya paññatti* – the word is used for realization). (b) *taṇhā pahātabbā* – craving has to be eradicated. (c) *nirodha sacca* is to be realized (made true), *sacchikātabba.* (d) *magga sacca* is to be developed (*bhāvetabba*).

(2) *pabhava* (origin)
- *pabhava paññatti* – emphasizing origin
- *pariññā* is for *dukkha sacca*, *pahāna* is for *samudaya sacca,* etc.
- Without a term, no Dhamma can be explained. Hence this is called *paññattihāra* – it prevents from mixing terms. The terms clarify the things, describe them.

12. *Otaraṇāhāra* (ways of entry)

Yo ca paṭiccuppādo, indriyakhandhā ca dhātu āyatanā;
*Etehi otarati yo, **otaraṇo** nāma so hāro.*

- *Paṭiccuppādo* is an abbreviation from *paṭiccasamuppādo.* – Dependent Arising, faculties, categories, elements, bases.
- The Buddha described *phassa* – it should be included in the Dependent Arising, Faculties, etc. – *passa paccayā vedanā* – there *phassa* is the proximate cause of *vedanā*. In aggregates, *phassa* belongs to *saṅkhārakhandha*. In bases, *phassa* is *dhammāyatana*. According to elements (*dhātu*), *phassa* is *dhammadhātu*. This method (of inclusion) is *otaraṇa*i.
- *Sammādiṭṭhi* is included in *saṅkhārakkhandha,* as *dhammadhātu* in *dhātu, magga sacca* in Four Noble Truths, *paññindriya* according to *indriyas* (also as *aññindriyā, anaññātaññasāmitindriya,* and *aññātāvindriya*), also as *paññābala, vīmaṃsiddhipāda* and *vīmaṃsādhipati.* This is classification according to category.
- *Asekkhā pañcindriyā – saddhā, vīriya, sati, samādhi, paññā. Paññindriya* is called "wisdom" – by arising of wisdom (*vijjuppādo = vijjā + uppāda*) the ignorance ceases: *avijjā nirodhā saṅkhārā nirodho*.
- Including the terms in *Paṭiccasamuppāda*, one follows the *Abhidhamma* method. It is the *otaraṇa* method. Faculties, elements, bases, etc. as well.

13. *Sodhanāhāra* (clearing up, cleansing)

Vissajjitamhi pañhe, gāthāyaṃ pucchitāyamārabbha;
*Suddhāsuddhaparikkhā, hāro so **sodhano** nāma.*

- *vissajjita* = answering, *paṇhe* = question, *suddha* = clear, *asuddha* = not clear, *parikkhā* = investigating question

(1) *pada* (word)

- *"kenassu nivuto loko"* (by what is the world concealed? (asked Ajita)) – *"Avijjāya nivuto loko"* (the world is concealed by ignorance) (in *Suttanipāta – 5. Pārāyanavagga* - v.1038) – this is called *pada*, because a word is explained. The effort has not been mentioned here, hence this is not yet *ārabbhasuddhi*.

- *dukkhamassa mahabhayaṃ* (the greatest danger is suffering)

(2) *padattha* (correct/necessary meaning)

- even though the word is correct, *ārabbhasuddhi* is impossible.

- *avijjā* is what conceals the world. But one word is not enough. Detail here is not given, hence it is not *ārabbha* yet. The Buddha doesn't just give answer. If *avijjā* conceals the world and is dangerous, then what should be done? Hence the clarification is not complete, only the word was clarified. The "main effort" was not clarified, goal was not stated.

(3) *pucchā* (question)

(4) *visajjanā* (answer)

(5) *ārabbha, ārambha* (effort, purpose of practice)

- why morality? Where is morality, there is gradually delight, joy, happiness, and concentration. If there is concentration in the mind, it is possible to know the *dhammā* as they really are. For that it is necessary (in the first place) observe morality (*sīla*). Here the statement is given with explanation.

- *ārabbha* = effort (*vīriya*) , taking action, practice accordingly; explains the activities that should be followed.

Avijjā is caused by *āsavas*, and *āsavas* are in turn caused by *avijjā*, thus following one after another, causing suffering in the Cycle of Rebirth (*saṃsāra*)

Jarāmaraṇamucchāya, pīḷitānamabhiṇhaso;

Āsavānaṃ samuppādā, avijjā ca pavattati.

(*Abhidhammatthasaṅgaha – 8. Paccayaparicchedo – par. 13.*)

14. *Adhiṭṭhānāhāra* ("terms of expression")

Ekattatāya dhammā, yepi ca vemattatāya niddiṭṭhā;
Tena vikappayitabbā, eso hāro adhiṭṭhāno.

- *Tena* (by it) x *te na* (they don't) *(vikappayitā)* – "*te na*" is correct.
- *ekatta* = unity, in general (*sāmañña*) x *vematta* = diversity, special (*visesa*)
- *idaṃ dukkhaṃ* - this is suffering – all sufferings are included. Therefore, the word *dukkha* is general. However, in Four Noble Truths *dukkha* as the name of the *sacca* (one of the Truths) is distinguished from the different three Truths. "*Dukkha"nti ekattatā. Tattha katamaṃ dukkhaṃ? Jāti dukkhā, jarā dukkhā, byādhi dukkho, maraṇaṃ dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā, rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṅkhārā dukkhā, viññāṇaṃ dukkhaṃ. Ayaṃ vemattatā.*" – based on the classification, *dukkha* is distinguished.
- Just *samādhi* is a general term, however as dissociated or associated with *pīti* makes a distinction. Thus there is distinction/classification into general and specific/distinguished.
- *Puggalādhiṭṭhāna* x *dhammādhiṭṭhāna* - some questions refer to person, some refer to qualities. The Buddha sometimes refers to both. There was the brother of Anāthapiṇḍika, his name was Subhūti. He never spoke referring to person. He always spoke about the *dhammā* only – e.g. "lobha is not good" (but not "a greedy person is not good"). This is also called *araṇavihāra* – never refering to a person.

15. *Parikkhārāhāra* (which creates effect; requisite)

Ye dhammā yaṃ dhammaṃ, janayantippaccayā paramparato;
Hetumavakaḍḍhayitvā, eso hāro parikkhāro.

- *Parikkhāra* also means the monk's requisites – robes and bowl, but in this case it means cause and conditions.
- *Ye dhammā* – those states, some states (*dhammā*s) produce another states. Any *dhamma* produces any state (*dhamma*). *Yaṃ* here is an indefinite pronoun.
- *Yanayantippaccayā paramparato* (producing subsequently)
- *Ko hetu ko paccayo* = what is the producing cause (*janaka hetu*) and what is the supporting cause. (This sentence is often use throughout the Pāḷi scriptures when somebody asks, e.g. from the Buddha, about the original cause of a certain phenomenon. E.g. MN 5. Anaṅgana Sutta, MN 41. Sāleyyaka Sutta, etc.)
- *Avijjā -> avijjā, ayonisomanasikāro* is the supporting cause of the ignorance. We are born in mother's womb – *kamma* produces the birth, but mother is the supporting cause.
- *Na svato etc.* – Nāgarjuna suggested that there is *bhava*, which is not product of itself, not product of others, not product of both. It has it's cause – which however is not explained. It is not possible to find out what is the cause of the power. Nāgarjuna has thus explained four points, starting with *na svato*.
- *Paccayapariggaha ñāṇa* – eye and visible object (which are the supportive causes) there arises eye-consciousness. Without *kamma*, however, there is no eye consciousness (i.e. without *kamma* there is no birth anyway.)

- *Hetu* (special, *asādhāraṇa*) x *paccaya* (universal, *sādhāraṇa*) (here *hetu* is special by the *paccaya* which each has specific *hetu*. On the other hand, *paccaya* may consequently become *hetu* in various ways.)
- *Manasikāro sabhāvo hetu* is *anantara paccaya*. (Not-kamma is not mentioned here. It is also *pañcadvārāvajjana* – adverting by five (sense-) doors.)
- Whatever the *upanissaya* condition, all are *parikkhāra*. Thus all coditions are explained here – according to *paṭiccasamuppāda*, cause and conditions. *Parikkhāra* is a synonym for *hetu-paccaya*.
- *Sahajāta kamma paccaya* is not producing cause, it is just associating condition.
- *Āloko* and *andhakāro* (light x darkness) – all are *rūpa*, visual object. Light is a supporting condition
- Out of the ten *upakkilesa* (attachments in *vipassanā*) only *nikanti* is itself *kilesa*, all other (e.g. obhāsa, āloka) are supportive conditions for the attachment.
- Ear (*sota*), space (*ākāsa*), sound (*sadda*), and attention (*manasikāra*) – these are four conditions for a sound to be heard. For seeing, it is the sensitive eye, light, space, and attention.

16. *Samāropanāhāra* (presentation, clarification)

Ye dhammā yaṃ mūlā, ye cekatthā pakāsitā muninā;
*Te samaropayitabbā, esa **samāropano** hāro.*

- *Saṃ + āropana* ("co-ordination")
- Similar to *āvaṭṭa* and *otaraṇa hāras*.
- *akusala* – its proximate cause is unwise attention. The proximate cause of unwise attention is listening to untrue statement/*Dhamma* (*asadhammassavana*). Proximate cause of listening to untrue statement is association with bad person (*asappurisasevana*).
- *vicāraṇa lakkhaṇo* – has the characteristic of examining
- *ye dhammā yaṃ mūlaṃ* - which state, which root; *ekatthā* = together, *pakāsitā* = made clear, explained, clarified
- *asevanā ca bālānaṃ* - unwise person (/fool) is dangerious when associated. (The story about killing one's mother unintentionally while trying to smash a gadfly by a pestle (of mortar) as the gadfly sat on mother's head is coming from a *jātaka*.) Such person is called *bāla*. However, associating the wise (*paṇḍita*) is auspicious.
- *dvayaṃ dvayaṃ rāmohi* – people usually want to stay in company, together

(1) *padaṭṭhāna-samāropana* (proximate cause)

(2) *vevacana-samāropana* (with synonymous terms, with connotations such as in *Dhammasaṅgaṇī Pāḷi,* e.g. wholesome states – good, profitable, etc.)

(3) *bhāvanā-samāropana* (the Dhamma should be developped)
    – e.g. the four foundations of mindfulness (*cattāro satipaṭṭhānā*) are then explained in detail in the *Satipaṭṭhāna Suttas; ātāpī* is described as *vīriya, sampajañña* as *paññā* and *satimā* as *sati*. Without craving to the world – this is explained as *samādhi*. In this way it is *vīriya, paññā, sati,* and *samādhi*. Thus the foundations of mindfulness are fulfilled. If they are fulvilled, there are four faculties – *vīriya, paññā, sati, samādhi*. Thereafter the *iddhipāda, indriya, bojjhaṅga, bodhipakkhiya*

etc. which are similar in characteristic become developed. In this way the explanation is called *bhāvanā-samāropana*.

(4) *pahāna-samāropana* (eradication, suppression)
- one who dwells in the body, one can remove the perversion (*vipallāsa*) of seeing unrepulsive (*subha*) in the repulsive (*asubha*).

- for example, in *kabalīkāhāra* – which deals with the body – can be realized. By means of *kāyānupassanā* the *kāmupādāna* (attachment to sensual pleasures) may be removed. Thus dissociation from craving for sensual pleasure happens (*kāmāyoga*). It is possible to get free from *kāmāsava.* It is possible to pass over *kāmogha* (the flood of sensual pleasures). This is *pahāna-samāropana*.

II. Nayasamuṭṭhāna

[Difference between *hāra* and *naya?* I (monk Saraṇa) suggested that *hāra* is rather theoretical (leading to understanding of Dhamma, dispelling doubt, and *naya* is more practical (showing the path to Enlightenment). My suggestion was neither rejected nor accepted.]

1. *Nandiyāvaṭṭa* ("conversion of relishing")

Taṇhañca avijjampi ca, samathena vipassanā yo neti;
Saccehi yojayitvā, ayaṃ nayo **nandiyāvaṭṭo**.

- *Nandī* (enjoyment) + *āvaṭṭa* (

- *Nandī* has the meaning of unskilful state, refering to craving; the skilful state is *pītipāmojja*.

- Root cause of *taṇhā* and *avijjā* is explained by the Four Noble Truths. In the good side the Buddha explains by *samādhi* (*samatha*) and *paññā* (*vipassanā*). *Samādhi* is opposed to the evil side's *taṇhā*, and *paññā* is opposed to the evil side's *avijjā*. Thus there are two kinds of person – *taṇhācarita* (person of craving, majority of people), *diṭṭhicarita* (person of wrong view). *Nandiyāvaṭṭa* is therefore explained with reference to these two.

- *Pūjāca pūjaneyyānaṃ* - honoring those worthy of honr : (1) *āmisa pūjā* (material offering); (2) *dhammapūjā* (offering done through practice of the teacher's teaching). These are *kusala* – all conditioned, when they appear, they are related to *avijjā* in order to arouse *saṅkhārā*. Thus whenever is *avijjā* mentioned, *tanhā* is also included, and other evil states as well. Without craving, ignorance alone cannot work. On the other side, if we have wise attention (*yoniso manasikāra*), because we would associate a good person, we listen to the good Dhamma, and do good deeds. When there is concentration (*samatha*) and wisdom (*paññā*), all types of skilful states may arise.

- *Taṇhā* and *avijjā* are related to *samudaya sacca*, *samādhi* and *paññā* are related to *magga*.

(1) *puggala* (person)

a) *taṇhācarita* (e.g. *rāga*) – esp. lust/greed, craving temperament) – for these is suitable *samatha* meditation, *samatha*'s goal is *rāgavirāga* (uprooting of lust) - *rāgavirāga cetovimutti*. The attainment here is *cetovimutti* (attained through *samādhi*)

b) *diṭṭhicarita* (philosopher, holds wrong views) – views are caused by *avijjā*. By insight knowledge one can remove ignorance. *Avijjā* is however completely eradicated by *Arahattamagga* – *avijjāvirāgā paññāvimutti*.

(2) *kammaṭṭhāna* (meditation)

(3) *paṭivedha* (attainment)

26th of February, 2017

2. *Tipukkhala* (method that is beautiful with three portions, "trefoil")

Yo akusale samūlehi, neti kusale ca kusalamūlehi;
*Bhūtaṃ tathaṃ avitathaṃ, **tipukkhalaṃ** taṃ nayaṃ āhu.*

- *Ti* = three (portions), *pukkhala* (beautiful)

- *Lobha-dosa-moha* are eradicated by the pure states of *alobha-adosa-amoha*. With eradication of **lobha** one attains *appaṇihita vimokkha* (emancipation without desire). Thereafter, with eradication of **dosa** one attains *animitta vimokkha* (emancipation without sign, i.e. without undesirable object and *saṅkhāra*). Then, with eradication of **moha** one attains *suññata vimokkha* (emancipation by emptiness).

- *Yo akusale samūlehi* – *samūlehi* (together with root)

- *Neti kusale ca kusalamūlehi, bhūtaṃ tathaṃ* - (all are) as (they) really are (*tathaṃ* = thusness); *avitathaṃ* = without being mistaken

3. *Sīhavikkīḷita* (way of explanation by power, "lion's play")

Yo neti vipallāsehi, kilese indriyehi saddhamme;
*Etaṃ nayaṃ nayavidū, **sīhavikkīḷitaṃ** āhu.*

- *Sīha* is related to "power" (usually known as "lion"); *vikkīlita* = way of explanation

- There are four perversions (*vipallāsa*) – *subha* (beauty), *sukha* (pleasure), *nicca* (permanence), *atta* (self). (However, altogether there are 12 perversions.) Seeing repulsive (*asubha*) as unrepulsive (*subha*), etc.

- The Buddha explained the four *satipaṭṭhānas*, establishments in mindfulness, which lead to eradication of the perversions: **kāyānupassanā** (contemplation of body) eradicates *subha vipallāsa*, **vedanānupassanā** (contemplation of feelings) eradicates *sukha vipallāsa*, **cittānupassanā** (contemplation of mind) eradicates *nicca vipallāsa*, and **dhammānupassanā** (contemplation of *dhammā*/states) eradicates *atta vipallāsa*.

- *Desanāvilāsa* = the beauty of teachings

(1) *Taṇhācarita* (*tikkha* (strong) x *manda* (weak))

(2) *Diṭṭhicarita* (*tikkha* (strong) x *manda* (weak))

  - for the strong *taṇhācarita* person *vedanānupassanā* is appropriate, for weak *taṇhācarita* person *kāyānupassanā* is appropriate.

  - for the strong *diṭṭhicarita* person *dhammānupassanā* is appropriate, for weak *diṭṭhacarita* person *cittānupassanā* is appropraite.

(1) *samathāyānika tikkha* (*tikkha* (strong) x *manda* (weak))

 (2) *vipassanāyānika* (*tikkha* (strong) x *manda* (weak))

 - for the strong *samatha* person *vedanānupassanā* is appropriate, for weak *samatha* person *kāyānupassanā* is appropriate.

  - for the strong *vipassanā* person *dhammānupassanā* is appropriate, for weak *vipassanā* person *cittānupassanā* is appropraite.

- unlike *Satipaṭṭhāna Sutta* commentary, *Nettippakaraṇa* explains four kinds of people – *rāga, dosa, diṭṭhi* (weak) and *diṭṭhi* (strong). There are also *sati, vīriya, samādhi,* and *paññā. – saddhā* is however very important to be able to listen to the teacher and to follow the instructions. For example, when ven. Assaji saw the Buddha, he knew already in the beginning that the Buddha was good to be followed – *saddhā* arose. There after the four – *sati, vīriya, samādhi*, and *paññā* were developed. The four *sammappadhāna*, Eight-Fold Noble Path, Seven *Bojjhaṅgas* etc. should also be explained.

4. *Disālocana* (directions to be targetted, "plotting of directions")

Veyyākaraṇesu hi ye, kusalākusalā tahiṃ tahiṃ vuttā;
*Manasā volokayate, taṃ khu **disālocanaṃ** āhu.*

- *Disa* = direction, what the Buddha referred to, the subject-matter referred to/pointed out.

(1) *akusala* (impurity) : nine states – *taṇhā, avijjā, lobha, dosa, moha,* and the four *vipallāsa* – *subha, sukha, nicca, atta*

(2) *kusala* (purity) : nine states – *samatha, vipassanā, alobha, adosa, amoha,* and the four *satipaṭṭhānas* - *kāyānupassanā, vedanānupassanā, cittānupassanā, dhammānupassanā*)

-> altogether there are 18 subject matters referred to. (See also *Sāsanapaṭṭhāna*, the last chapter, where these 18 states are also listed.)

5. *Aṅkusa* ("hook")

Oloketvā disalocanena, ukkhipiya yaṃ samāneti;
*Sabbe kusalākusale, ayaṃ nayo **aṅkuso** nāma*

-    the Buddha collects all the meanings, as if by a hook, by this way

Byañjana **and** *Attha Pada*

Hāras and *Nayas* are put into use by 6 kinds of *byañjana pada* and 6 kinds of *attha pada*.

"Tattha bhagavā akkharehi saṅkāseti, padehi pakāseti, byañjanehi vivarati, ākārehi vibhajati, niruttīhi uttānīkaroti [uttāniṃ karoti (ka.)], niddesehi paññapeti. Tattha bhagavā akkharehi ca padehi ca ugghaṭeti [ugghāṭeti (sī.)], byañjanehi ca ākārehi ca vipañcayati, niruttīhi ca niddesehi ca vitthāreti." (*Nettippakarana – 4. Paṭiniddesavāro – par. 9*, MM p.8*)*

6 kinds of *byañjana pada.* They do not give an instruction, they explain only grammar :

   (1) *akkhara* ("*a*" + "*khara*" = no end; = alphabet, script, characters, and syllables; there are unlimited possibilities for usage of each character, e.g. "a" etc.)*;*
   (2) *pada* (word which makes sense, word which carries meaning, word including its case-ending; it is a collection of characters (*akkhara samūha*) – e.g. *phasso, vedanā, saññā,* etc.)
   (3) *byañjana* (sentence – e.g. "Give me a book!" etc.)
   (4) *nirutti* (definition, literal meaning – e.g. *"cintetīti cittaṃ"* - "because it things, it is mind")
   (5) *niddesa* (*vacanattha* (explanation))
   (6) *ākāra* (manner of talking, talking style, style of composition)

6 kinds of *attha pada* (explanations of the particular building blocks and aspects of speech):

   (1) *saṅkāsana* (explanation in brief, *saṃ* = briefly, *kāsana* = explanation, it is explanation of the specific characters, syllables, and spelling)
   (2) *pakāsana* (according to order, explanation of words)
   (3) *vivaraṇā* ("opening", divulging, explanation of sentences)
   (4) *vibhaja* (analysing, explanation of definitions)
   (5) *uttānikamma* (making clear, explanation of explanations)
   (6) *paññatti* (making others know, explanation of the talking/composition manner)

   In fact, although there are five *nayas* explained, the first three (*nandiyāvaṭṭa, tipukkhala*, and *sīhavikkīlita*) are understoond in the threefold *naya* reckoning, where the remaining two (*disālocana* and *aṅkusa*) are supporting the three.

III. *Sāsanapaṭṭhāna* ("patterns of dispensation")

- *Sāsanapaṭṭhāna* was not explained by Sayadaw Dr. Nandamālābhivaṃsa. It is possible to learn about it from The Guide, p.173ff. "Patterns of Dispensation" is a categorization of *suttas* into 16 categories, which are – **1.** (A) *saṃkilesa* (corruptions), **2.** (B) *vāsanā* (morality), **3.** (C) *nibbedha* (penetration), **4.** (D) *asekkha* (Adept, Arahant), then their combinations into **5.** AB, **6.** AC, **7.** AD, **8.** BC, **9.** BD, **10.** CD, **11.** ABC, **12.** ABD, **13.** ACD, **14.** BCD, **15.** ABCD, and finally all in negative -**16.** A-B-C-D.

- *Sāsanapaṭṭhāna* also explains the 18 states, the same list as is contained in *Disālocana* :

(1) *akusala* (impurity) : nine states – *taṇhā, avijjā, lobha, dosa, moha,* and the four *vipallāsa* – *subha, sukha, nicca, atta*

(2) *kusala* (purity) : nine states – *samatha, vipassanā, alobha, adosa, amoha,* and the four *satipaṭṭhānas - kāyānupassanā, vedanānupassanā, cittānupassanā, dhammānupassanā*)

APPENDIX I. – Notes from The Guide

This appendix is not given here to replace the original book. Rather, it is here to encourage the reader to obtain the original book and read it from the beginning until the end.

p.xxxi (chart)

Ven. Ñāṇamoli provides us with a chart of all the aspects of teaching and their detailed means of use, sorted under the two headings "phrasing" and "meaning/aim". It seems that the 16 modes of conveying (the 16 *hāras*) are understood as a kind of "phrasing", in contrast to the 5 guide-lines (5 *nayas*) which are included in "meaning/aim". Does this mean that according to ven. Ñāṇamoli the 16 *hāras* are more grammatical, whereas the 5 *nayas* represent the meaning/aim of the Dhamma, the discourses?

p.xlix ("endless alternation of dialectic")

"The untaught ordinary man understands no escape from painful feeling other than sensual desires … and so, through ignorance and craving, is caught up in the *endless alternation of dialectic.* (Italics mS)

p.liii (*Niddesa* explained)

"The *Niddesa* is found wholly concerned with commenting on and explaining the meanings of parts of the *Suttanipāta*, and some of the *Paṭisambhidāmagga's* chapters (*Ps.* i, 175ff., and chs. 4, 8, 10-4, 16, 17, 19, 20, 24, 26, 28, and 29) are commentaries on Suttas from the *Anguttara* and *Saṃyutta Nikāyas*."

p.26 (*Sīlabbata Parāmāsa*)

"'Misapprehension of virtue and duty' is more literal than, say, 'adherence to rites and rituals' as a rendering for *sīlabbataparāmāsa*. See *A.* iv, 55; cf. definitions of *parāmāsa* at *Vbh.* 365 and *Vis.* 684. The meaning is simply the mistaken expectations of reward, not only regarding the practice of such ritualistic habits and duties as 'ox-virtue', etc.; (see, e.g., *M.* Sutta 57), but also belief that virtue alone suffices without concentration and understanding (see par.895).

p.45 (science = penetrating all ideas)

"*Science* has the characteristic of penetrating all ideas; its footing is the knowable." (Ven. Ñāṇamoli translates *vijjā* as "science".)

p.47 (*sati* has footing in Four *Satipaṭṭhānas*)

"*Mindfulness* has the characteristic of non-drifting; its footing is a foundation of mindfulness."

p.48 (*upādāna* = assuming (taking) (a new birth) – from *paṭiccasamuppāda*)

"*Assuming* opens the way to reappearance; it is the footing for being (existence).

p.48 (*bhava* = giving actuall being, *pātubhavana*)

"*Being* (existence) has the characteristic of giving actual being (existence) to the name-body and the form-body; it is the footing for birth."

p.49 (*bhavaṅga* = factor of being, based on Dependent Origination)

"When the factors of being (existence) *are* (exist) [by their] -having occurrence in harmony, [then] that [is] being (existence); that [is] the footing for the roundabout [of rebirths]."

p.60 (*ṭhiti* = underlying tendencies)

"The 'steadying-points' are the underlying-tendencies." Footnote glosses: "This definition of *ṭhiti* by *anusaya* is unusual. See also n. 176/1." The note (p.53) further explains "'duration' and 'phase' are not directly intended, but rather the particular 'original choice' by which consciousness first roots itself on its basic object, upon which ramification takes place into the experience of life. At death the 'steadying-point' is lost and another assumed by the action of craving, and so a new life ramifies out again upon that. And so on." This is perhaps based on the further quoted *sutta* from *S.* ii, 65.[3] The solution – release from rebirth – is included in that very discourse: "[But] as soon as one no more chooses and one no more asserts and one no more lets tendencies underli, then there is no object whereby consciousness might have a steadying-point. ..." (At that point the Arahant is free from rebirth and existence. The commentary just paraphrases what is obvious from the discourse.)

p.67 (ten unprofitable courses of action)

"These are the ten unprofitable courses of action, namely killing breathing things, taking what is not given, and misconduct in sensual-desires; false speech, malicious speech, harsh speech, and gossip; and covetoursness, ill will, and wrong view." (The footnote then glosses that the first three are understood as *bodily*, the next four as *verbal*, and the last three as *mental* unprofitable actions.)

p.69 (*upasampadā* = perfecting)

"When the eight wrongnesses (*micchatta*, i.e. the Eight-Fold Noble Path in the *micchā*- reversal) are abandoned, the eight rightnesses (*aṭṭha sammattāni*, i.e. the Eight-Fold Noble Path) reach excellence (*sampajjanti*). Any effecting of, producing excellence in (*sampādana*), the eight rightnesses is called 'perfecting (*upasampadā*) profitable skill'." (notes in brackets by mS) (Note that *upasampadā* is a term also used for the "higher ordination" of monks in Theravāda Buddhism.)

p.77 (ten rightnesses)

the Eight-fold Noble Path, right deliverance (*sammāvimutti*) and right knowing and seeing (*sammāvimuttiñāṇadassana*). Note that although there is the complete listing, the term "ten rightnesses" does not occur in the text. It is mentioned by ven. Ñāṇamoli in the note 278/1.

p.103 (*saṅkhārā* = determinations)

"Form is suffering, feeling is suffering, perception is suffering, determinations are suffering, consciousness is suffering. This is a diversity." (in the place of *saṅkhārā* (commonly literally translated as "volitional formations") ven. Ñāṇamoli uses "determinations", I think a term much more used in modern English, much more accessible to a common reader.)

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[3] *Saṃyutta Nikāya 2.1.4.9. Dutiyacetanā Sutta* : *"yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti, ārammaṇametaṃ hoti viññāṇassa ṭhitiyā. Ārammaṇe sati patiṭṭhā viññāṇassa hoti. Tasmiṃ patiṭṭhite viññāṇe virūḷhe nāmarūpassa avakkanti hoti. Nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā…pe… taṇhā… upādānaṃ… bhavo… jāti… jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti''.*

p.104 (cessation – *paṭisaṅkhā nirodha* x *appaṭisaṅkhā nirodha*)

"Herein, what is cessation? It is deliberate cessation, undeliberate cessation; ... " The footnote then explains that *paṭisaṅkhā nirodha* (deliberate cessation) is the deliberate attainment of cessation (of perceptions and feelings by *Anāgāmī* and *Arahant* during their life (*nirodhasamāpatti*), and of the five aggregates by Arahant at death (*anupadisesa nibbāna*)); whereas the *appaṭisaṅkhā nirodha* (undeliberate cessation) is the natural passing away (of occured) phenomena, cessation from moment to moment. (Ven. Ñāṇamoli doesn't think that this concept was developed by Mahāyāna, unlike e.g. E. Obermiller in *"The Doctrine of Prajñāpāramitā"*, Leningrad, 1932.)

p.105 (cesspool simile)

"He who thus in detail recharacterizes, estimates, fathoms, inquires into, and reviews, the elements as to individual-essence in these forty-two moods (of analysing the physical body of human beings, i.e. the 32 repulsive parts and 10 natural occurrences therein) sees nothing at all worth taking, whether body or bodily part. Just as one who investigated a cesspool would see nothing at all worth taking, just as one who investigated a privy would see nothing worth taking, ... "

p.108 (*paṭipadā*, the practice)

"Herein, what is a way? (1) There is the way of luxury, (or) the way of austerity, (or) the middle way ...; (2) the way of the impatient, (or) the way of the patient; (or) the way of quieting, (or) the way of taming ...; (3) the painful way with sluggish acquaintanceship, (or) the painful way with swift acquaintanceship, (or) the pleasant way with sluggish acquaintanceship, (or) the pleasant way with swift acquaintanceship ..." (Numbers and "or" added by mS.)

p.108 (*cetanā* = choice; *nāmakāya* x *rūpakāya*)

"The name-body (*nāmakāya*) consists of feeling (*vedanā*), perception (*saññā*), choice (*cetanā*), cognizance (*cittaṃ*), contact (*phasso*), and attention (*manasikāro*). This is the name-body (*nāmakāya*) ..." (*Pāḷi* words added mS.) This "name-body" is distinguished from "form-body" (*rūpakāya*), which is described as the 32 repulsive parts, such as hair, body hair, nails, teeth, skin, flesh, etc.

p.129 (female cannot become a Brahmā ?)

"That the High Divinity (Brahmā) might be female: no such instance is found. That the High Divinity might be male: such an instance is found." This statement is not supported by *suttas* (or the original Pāḷi scriptures), and it sounds "strange" even, it seems, to the Commentator. The problem is double-edged –

1. Women can attain *jhānas* and even become Non-Returners (*Anāgāmī*), of which both have only one destination after death – the world of *Brahmās*;
2. Brahmās do not have any sexual parts in their body, hence no gender distinction.

The Commentaries try to suggest that human women, upon attainment of *jhānas*, can become the servants of Brahmā in the first-level (of eight) Brahma world, but this would not be in accordance with the fact that women who attain second and higher *jhāna* are born in the second and higher Brahma world, and Anāgāmīs are born in the special fourth Brahma world (*Suddhāvāsā*, the Pure Abodes) anyway. Could this be a residue of the then Brahmanical gender-biased concepts, which teach that only the Brahmin men (Brahmins), if they live according the Vedas, can be born in the Brahma world?

p.133 (ISMs)

"[iv. Knowledge of Difference in Belief] – Many elements and different elements of what world ? Whatever element creatures believe in, that they express and insist upon. Some believe in forms, some believe in sounds, some believe in odours, some believe in flavours, some believe in tangibles, some believe in ideas, some believe in females, some believe in males, some believe in generosity, some believe in inferiority, some believe in superiority, some believe in gods, some believe in human beings, some believe in extinction." The footnote glosses: "All these 'belief' could be expressed in terms of 'isms' as follows: materialism or realism (5 varieties according to which of the 5 'senses' one believes gives 'true' data), idealism, masculinism, feminism, liberalism, evolutionaism (from an origin), involutionism (towards a goal), theism or deism, humanism, and extinctionism (for the last see the *diṭṭhadhammanibbāna* wrong view at *D.* i, 36 and *M.* i, 509 and *nibbānaṃ maññati* at *M.* i, 4)."

p.161 (*vipassanā-jhāna* – i.e. Four *Satipaṭṭhānas* ~ four *jhānas*)

"The first foundation of mindfulness (*kāyānupassanā*) [corresponds to] the first meditation (*paṭhama jhāna*); the second foundation of mindfulness (*vedanānupassanā*) to the second meditation (*dutiya jhāna*); the third foundation of mindfulness (*cittānupassanā*) to the third meditation (*tatiya jhāna*); the fourth foundation of mindfulness (*dhammānupassanā*) to the fourth meditation (*catuttha jhāna*)." (Pāḷi terms by mS.)

p.182 (untorn virtue of Stream-Enterer (*Sotāpanna*))

"And then he possesses the kinds of virtue desired by Noble Ones, untorn ... ... and conducive to concentration." I believe that this passage from *Mahānāma Sutta* in *Mahāvagga* of *Saṃyutta Nikāya*, clearly shows that a Stream-Enterer (*Sotāpanna*) will never(?) break any of the five precepts, which is anyway the idea of Commentaries, e.g. for *Dīgha Nikāya 5. Kūṭadanta Sutta - Niccadānaanukulayaññavaṇṇanā*.

Aṅguttara Nikāya 8.1.2.9. Pahārāda Sutta[4] mentions that the Buddha's disciples (explained by the related Sub-Commentary (*Ṭīkā*) as Stream-Enterers and higher) will never break a single <u>rule</u> (*sikkhāpada*) that had been declared by Him.[5]

p.192 (Dependent Origination in reverse mode)

Remorse -> gladness -> happiness -> tranquility -> [bodily] pleasure -> concentration -> understanding how [things] are -> dispassion -> fading of lust -> liberation -> knowledge and seeing of deliverance. (From *A.* v, 2f.)

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[4] As well as *Udānapāḷi 5.5. Uposatha Sutta* and *Vinaya Piṭaka - Cūḷavagga – Pātimokkhaṭṭhapanakkhandhakaṃ - 3. Imasmiṃdhammavinayeaṭṭhacchariyaṃ*.

[5] ''*Seyyathāpi, pahārāda, mahāsamuddo ṭhitadhammo velaṃ nātivattati; evamevaṃ kho, pahārāda, yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvitahetupi nātikkamanti. Yampi, pahārāda, mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ taṃ mama sāvakā jīvitahetupi nātikkamanti. Ayaṃ, pahārāda, imasmiṃ dhammavinaye dutiyo acchariyo abbhuto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti.*

p.198 (*bhaddekaratta* and Hindus)

"The term might – it has been suggested, but this is entirely speculative – have been a popular one for, say, the Hindu *Śivarātri* (the last night of the waning moon, and devoted by Brahmans to meditation), which was purposely given a new sense here by the Buddha, as he did with many other current terms." (The author polemizes, that the common translation of the term, i.e. the night spent as one entirely in insight, is "grammatical and avoid(s) the meaning". He then suggests that maybe it refers to "profitable craving" or "attachment to insight" (which would culminate in enlightenment), but is then afraid that these terms don't "seem quite safe".

p.216 (cessation of the five aggregates – simile of exterminating a tree)

"Suppose there were a great tree, and then a man came with a spade and a basket, and he cut down the tree and then he dug all round it, and then he pulled up the roots even to the very fibres, and then he cut it up bole and branch, and then he split it, and then he chopped it, and then he dried it in the sun, and then he burnt it in a fire, and then he reduced it to ash, and then he winnowed it in a high wind, and then he let a swift-flowing river wash it away; in that way the great tree would be cut off at the root, made like a palm-stump, done away with, and no more inseparable from the idea of future arising; - so too, when there is no consciousness as nutriment there is no finding a footing for name-and-fomr... that is how there is a cessation to this whole category of suffering." Ven. Ñāṇamoli ends the quote with empty brackets to indicate that he doesn't know where this quote is in the Pāḷi scriptures. If he had the modern technology that I have now under my fingers, he'd easily find out that the quote occurs a single time in the *suttas*, namely in *Saṃyutta Nikāya 1.4.19.9. Vīṇopama Sutta*.

p.217-218 (having slaughtered, one wanders in immunity, divine)

Ven. Ñāṇamoli dedicates a long thread of thoughts to the strange *Dhammapada* v.294 :

"Having slaughtered a mother and father, And then two warrior-kings, and having slaughtered
A realm together with its governor, One wanders in immunity, divine."

Based on the strange grammar of the Pāḷi in the verse, ven. Ñāṇamoli suggests: "this must imply some such doctrine as the 'teleological suspension of the ethical' (e.g., 'a saint with pure heart can commit any crime without sin', etc.). But in the whole Tipiṭaka no such doctrine is taught anywhere ..." Thereafter he suggests that it has a figurative meaning, also referring to the "two kings" which otherwise make no sense. Only then we learn that the Commentary to *Nettippakaraṇa* interprets the "mother" as craving, "father" as conceit, "two kings" as the eternalist and annihilationist views, "realm" is the 6 senses and their objects, and "governor" is the lust for these six pairs. See another "shock-allegory" in *AN 4.3.2(12).1. Kesi Sutta*, where the Buddha, by saying that He "kills" the monks who stubbornly refuse to follow His teachings, means that He doesn't speak with them any more.

APPENDIX II. – Notable Vocabulary

The list of English-Pāḷi and Pāḷi-English vocabulary below are two identical selections from the English-Pāḷi and Pāḷi-English indexes given at the end of the original book *"The Guide"*. I have selected some of them because of their uncommon translation, some of them I didn't know, and some of them are simply noteworthy. The most enthusiastic students might like to make cards with these and memorize them ☺ .

English – Pāḷi

abandoner of conflict;*raṇañjaha*
abolished;*nijjiṇṇa*
abstaining;*paṭiviranta*
abundance;*vepulla*
according to actuality;*yāthāva*
adaptable;*upanikkhittabba*
Adept;*Arahant*
advancing;*abhikkanta*
ageless;*ajajjara*
alluring;*sātarūpa*
Anguttara Nikāya;*Ekuttarika*
another's utterance;*paratoghosa*
apprehendng (subst.);*gahana*
arrival at abundance;*vipulādhigama*
arrival at greatness;*mahādhigama*
ashes;*kukkula*
associated;*sampayutta*
assume, to;*upādiyati*
assuming;*upādāna*
assuming;*upādāya*
assuming/assumption;*upādāna*
attached;*visatta*
attachment;*visattikā*
austerity;*nijjhāma*
bad guide-line;*dunnaya*
based on the house-life;*gehasita*
behaviour;*vicarita*
belief;*adhimutti*
believe, to;*adhimuccati*
beyond embodiment;*sakkāyavītivatta*
bias;*āsaya*
blemish;*aṅgaṇa*
blessing;*cakka*
blissful;*siva*
blossom;*pasūna*
blunt/light;*mudu/muduka*
bodily purity;*kāyasoceyya*
boil;*gaṇḍa*
bond;*yoga*
boredom;*arati*
breadth;*bhūri*
bursting open;*padālana*
calculation;*saṅketa*
can be brought to abandoning;*hātabba*
care;*ussukka*
category for assumption (usually "group of clinging");*upādānakkhandha*
cause in immediate proximity;*samanantara-hetu*

cause occurrence, to;*nibbateti*
changing to relinquishment;*vossaggapariṇāmī*
chattel (movable property);*pariggaha*
chattle (movable property);*pariggaha*
class;*rāsi*
cleansing;*vodāna*
cleaving to;*ajjhosāna*
cleverness;*nepuñña*
clinging;*abhisaṅga*
clutching;*āsatti*
co-support;*sannissayatā*
coerce, they;*saññāpenti (saṃ+yāpenti)*
coessential;*anubhavana*
cogitation;*cintā*
collate, to;*saṃsandati*
come about, to;*samudāgacchati*
complete exhaustion of form;*rūpasaṅkhaya*
comprising;*pariggaha*
comprizing;*pariggaha*
concurrence;*samavadhāna*
condensing;*ugghaṭanā*
confiding;*sampasīdana*
conflict, with;*saraṇa (sa+raṇa)*
conjoining;*saṅghāta*
connected with;*saṃhita*
consisting in cogitation;*cintāmaya*
consuming/consumption;*upādāna*
continuous;*anusantata*
contumacious/obstinate;*dummaṅku*
conversion;*āvatta*
convert;*āvattati*
counter-demonstration;*paṭiniddesa*
cured;*nirūḷha*
degradation;*okāra*
deliberate cessation;*paṭisaṅkhānirodha*
determination;*saṅkhāra*
determinations category;*saṅkhārakkhandha*
determined (usually "formed");*saṅkhata*
developed;*virūḷha*
developing;*virohana*
development;*virūhanā*
devotion;*yoga*
diagnosing;*parijānana*
diagnosis;*pariññā*
disappear, to;*abbhatthaṃ gacchati*
disappearance;*atthaṅgama*
discipline (removal);*vinaya*
discoverable;*bojjha*

discovery (also "realization");*buddhi*
distorted;*viparīta*
diversity;*vemattatā*
divulging;*vivaraṇa*
domineering;*palāsa*
dull;*manda*
easy (light) perception;*sukhasaññā*
elect, to;*rocayati*
elucidation;*vebhabya*
embodiment;*sakkāya*
embodiment view;*sakkāyadiṭṭhi*
endevour;*padhāna*
equipment;*parivāra*
essence;*bhāva*
essential of existence;*upadhi*
essential of existence, without;*nirupadāha*
eulogy;*thava*
excellence;*sampadā*
exerted;*paggahita*
exhausted;*khīṇa (commonly known as "ceased", e.g. in khīṇāsavo)*
exhaustion;*khaya*
exhibiting;*uttānikamma*
exhilaration;*ugghāta*
exhilaration (feeling of lively and cheerful joy);*ugghāta*
expand, to;*vipañcayati*
expanding (of a statement);*vipañcanā*
experienceable;*vedaniya*
explaining;*saṅkāsanā*
explaining;*saṅkāsanā*
explored;*vicarita*
exploring;*vicāra (commonly known as "sustained thought" in terms of jhāna factors)*
express, to;*adhiṭṭhahati*
factor of being (usually "continuum of existence");*bhavaṅga*
failure to recharacterize;*asallakkhaṇa*
fall;*vaya*
fathom, to;*pariyogāhati*
favouring;*anurodha*
feature;*byañjana*
felt, can be;*vedaniya*
fibre;*usira*
final-knower faculty;*aññātāvītindriya*
find a footing in, to;*okkamati*
find, to;*vindati*
finding a footing in certainty;*niyāmāvakkanti*
fleeting;*pabhaṅgu (not pabhaṅga)*
footing;*padaṭṭhāna*
for oneself;*paccatta*
formula;*lañjaka*
found;*vidita*
fragrance;*surabhi*
fraud;*sāṭheyya*
free from consuming;*anupādāna*
future;*anāgata/aparanta/āyati*
future;*āyati*
generator;*janaka*
get by, to;*paṭikkantaṃ/parikkamaṃ kātuṃ*
goad;*patoda*

goad of understanding;*paññāpatoda*
good omen open to the tumult of debate (i.e. superstition and belief in astrology etc.);*kutūhala-maṅgala*
granted, to take for;*upeti*
gratification;*assāda*
great hankering;*abhijappā*
gripped;*pariyādinna*
gripping;*pariyādāya*
growing;*paribrūhanā*
grub;*āsāṭikā*
guidance;*pariṇāyikā*
guide in, to;*samāneti*
guiding example;*upanayana*
hankering;*jappā*
harassed;*dhūpayita*
hard-to-see, the;*sududdasa*
harmony;*sāmaggi*
harrassed;*dhūpāyita*
harrassment;*dhūpāyanā*
head;*uttamaṅga*
heating;*uṇhatta*
heralded by;*pubbaṅgama (e.g. in Dhp.1&2)*
Hermit Enlightened One;*Pacceka Buddha*
hinter;*nemittika*
hinter, a;*nemittika*
honoured, should be;*pujja*
hook;*aṅkusa*
hoping;*āsiṃsanā*
ignorance, lock of;*avijjālaṅgī*
illustration;*jotanā*
impatience;*akkhama*
impediment;*sampalibodha*
imperturbability;*āneñja*
implanted;*niviṭṭha*
implicated;*ajjhāpanna*
imputation;*saṅketat*
imputation;*saṅketa*
inclination;*ajjhāsaya*
included;*pariyāpanna*
indicative, indication;*uddesa*
inexperience;*appaccakkhakamma*
infatuation;*mucchā*
infection;*upasecana*
inferiority;*hāna*
initiate (an ariya-puggala who has not yet reached the fruit of arahantship);*sekha*
injunction;*āṇatti*
inseparable from the idea of subsidence;*vayadhamma*
insist, to;*abhinivisati*
insistence that 'only this is true';*idaṃsaccābhinivesa*
instance and non-instance (i.e. what is possible and what not);*ṭhānāṭṭhāna*
instigate, to;*ārabhati*
instigation;*ārambha*
intelligent;*udattha*
intelligent;*udayattha*
intent;*adhippāya*
intention (also "thought");*saṅkappa*
investigate, to;*vicinati*
jasmine, wild;*jātisumanā*

keep streaminig, to;*savati*
keeping in being (usually "meditation" or "development");*bhāvanā*
kind of rye;*sāmāka*
knowledge of what it is to have drunk enough;*pītaññutā*
language, local;*janapadanirutti*
lethargy-and-drowsiness;*thīna-middha*
level-headed one (i.e. one who became Arahant right at the moment of death);*samasīsī*
like, to;*rocayati*
like, without;*appaṭisama*
limitedly;*odhiso*
local language;*janapadanirutti*
local linguistic;*janapadanerutta*
longing;*pihā/pihāyanā*
luxury;*āgāḷha*
manner;*pariyāya*
meeting together;*sametika*
misapprehension;*parāmāsa*
mislead, to;*visaṃvādayati*
miswish, to;*vivicchati*
mnemonic verse;*uddāna*
mode of conveying in combined treatment;*hārasampāta*
mode of conveying in separate treatment;*hāravibhaṅga*
moisture;*sineha*
moulding;*samuṭṭhāna*
mount on, to;*samodahati*
my-making;*mamankāra*
my-making;*mamaṅkāra*
need suffer no disjunction;*vikappayitabba, na*
non-actualization;*anabhisamaya*
non-distraction;*avikkhepana*
non-diversifying;*appapañca*
non-doing;*akaraṇa*
non-effecting;*akiriyā*
non-entity;*vibūta*
non-insistence;*anabhinivesa*
non-interruption;*avūpaccheda*
non-occurence;*nivatti*
non-owning;*akiñcana*
non-owning;*akiñcana*
non-owning, base consisting of (the sphere of seventh jhāna, commonly known as "the sphere of nothingness");*ākiñcaññāyatana*
non-penetration;*asampaṭivedha*
non-practising;*anajjhācāra*
non-relying (one of the synonyms for abandoning craving, as mentioned in the Mahāsatipaṭṭhāna Sutta of DN 22) ;*anālaya*
non-wrong-theorizing;*avippaṭippādana*
not cultivated by trivial men;*akāpurisasesvita*
not-floating-away;*apilāpana*
notion;*mānasa*
obsession;*pariyuṭṭhāna*
occurrence;*nibbatti*
offer a way of entry, to;*otarati*
on the way;*paṭipanna*
oneself, for;*paccatta*
onlooking-equanimity (usually translated just as "equanimity");*upekkhā*

opening the way to reappearance;*opapaccāyika*
oppression;*sampīḷana*
original statement;*āhaccavacana*
origination;*samuṭṭhāna*
outguiding;*vinaya*
outguiding (known rather as "discipline");*vinaya*
outstanding;*adhimatta*
over-ripening;*paripāka*
overripening;*paripāka*
overwhelmed;*abhitunna*
ownership of (course of) action;*kammassakatā*
owning;*kiñcana*
parallel occurrence;*anuparivatti*
paraphrasing verse;*anugīti*
paraphrasing-verse;*anugīti*
passing on to;*upaga/upika*
past term, past beginning (explained by the Buddha as not to be recognized in the Round of Rebirth);*pubbā koṭi*
path, eight-factored (usually known as "Eight-Fold (Noble) Path");*aṭṭhaṅgika-magga*
pattern (usually "setting forth", "origin");*paṭṭhāna*
pattern of the Dispensation;*sāsana-paṭṭhāna*
peaceful;*santa*
penetration;*nibbedha*
penetration;*paṭivedha*
perception of pleasure;*sukhasaññā*
perdition;*vinipāta*
perfected (also translated as "endowed with");*sampanna*
perfecting (a term also used for "higher ordination" of monks and nuns);*upasampadā*
perturbation;*iñjanā*
pervertedness;*vipariyāsa*
phrase/phrasing;*byañjana*
physical frame (usually "body");*sarīra*
pick out, to;*avakaḍḍhati*
picking out;*avakaḍḍhayitvā*
pillar;*esikā*
planting;*ropana*
power of deliberation;*paṭisaṅkhānabala*
practising;*paṭipanna*
presentation;*nikkhepa*
preventing;*saṃharaṇa*
prevention;*paṭisaṃharaṇa*
prevention;*vighāta*
principal appeal to authority (also "great standards");*mahāpadesa (mahā+apadesa)*
producing excellence;*sampādana*
production;*nipphatti*
prominent (used in Sinhalese as "lifted up");*ussanna*
prose exposition;*byākaraṇa*
provocative of lust;*rajaniya*
pureness;*soceyya*
purifying;*pariyodāpana*
purpose;*āsaya*
reaching upwards;*ukkaṇṭhā*
reason/source;*yoni*
recharacterization;*upalakkhaṇa*
refraining;*saṃyama*
relation;*parampara*
reliance;*ālaya*

relinking;*paṭisandhi*
relinquish;*paṭinissagga*
relinquish, to (meaning closely allied to paṭinissagga);*paṭinissarati*
relinquishment, changing to;*vossaggaparināmī*
removal;*āhaṭanā*
resist, to;*paṭihaññati*
resolution;*adhimutti*
resort, to;*pacceti*
responsibility (name for craving);*bandha*
responsibility (usually "bond");*bandha*
responsible, to be;*bajjhate*
rightness;*sammatta*
ripen, to/ripen out, to;*vipaccati*
ripening;*vipāka*
rise and disappearance, exxtending to;*udayatthagāminī*
rise and subsidence (usually "rise and fall", "arising and perishing");*udayabbaya*
risk (usually "anger");*vera*
risk, with;*savera*
roundabout of births;*saṃsāra*
roundabout, the (of births) (usually "cycle of rebirth");*saṃsāra*
rule;*velā*
samaka;*sāmāka*
schemer;*kuhaka*
scheming;*kuhanā*
science;*vijjā*
scrutinized, should be;*upaparikkhitabba*
scrutinizing;*upaparikkhamāna*
secluding;*viveciyamāna*
seclusion;*viveka*
section/subsection;*vāra*
self as adduced example;*attūpanāyika*
self direction, right disposition in;*attasammāpaṇidhi*
self-knowledge / knowledge of what has been taken up;*attaññutā*
sensitive, to be;*ubbijjati*
sentimental affection;*sineha*
separate treatment (usually "analysis");*vibhaṅga*
shape itself, to;*saṇṭhāti (saṇṭhahati)*
shelter;*tāṇa*
shield;*leṇa*
shoot (of plant);*pavāḷa*
shoot (sprout);*pavāḷa*
shy meditator (i.e. who attained a jhāna);*kukkuṭajjhāyī*
significance;*attha*
singleness;*ekodibhāva*
sloth;*līnatta*
sluggish;*dandha*
small;*ittara*
softly, who speaks;*saṇhavāca*
space wholeness;*ākāsakasiṇa*
specific conditionality;*idappaccayatā*
specification;*vibhāga*
spite;*upanāha*
spotless;*akāca*
stand-point;*patiṭṭhā*
standing on the path;*aṭṭhamaka*
stiffened;*upathaddha*

Stilled One (usually "silent one", "Lord");*muni*
stored up;*upacita*
storing up;*upacaya*
subsequent;*pacchimika*
subsidence;*vaya*
subsidence (also "cessation", "disappearance");*vaya*
subtle;*nipuna*
subtlety;*nepuñña*
success, basis for (also known as "road to power");*iddhipāda*
supernormal success;*iddhi*
support (usually "dependence");*nissaya*
supposed, having (this term is used for a lay person who helps monks with minor tasks to support their maintaining of minor rules of discipline);*kappiya*
surcease;*uparodha*
surmounting;*samatikkama*
surpass, to;*upātivattati*
surrendering;*odahana*
swell, to cause to;*phātikaroti*
synonym;*vevacana*
taint (usually "influx");*āsava*
talk, persuasive;*lapana*
terminate, to;*byantikaroti*
terminate, to;*byanti-karoti*
the future;*aparanta*
the Hook (one of the 5 nayā);*aṅkusa*
the past;*pubbanta*
the sixth (i.e. the mind);*chaṭṭhāyatana*
the triple world (i.e. of beings (satta), formations (saṅkhāra), and space (okāsa));*teloka*
theorizing, not wrongly;*vippaṭipādana*
theory (usually "practice", the word "pariyatti" is more commonly used for theory);*paṭipatti*
thorws up;*ukkhipiya*
Thread (usually "discourse", it is a literal translation);*sutta*
Thread of Argument (presenting the buddha's teachinig);*sutta*
to be distressed;*aṭṭiyituṃ*
to be in concord about;*abhivadati*
to cast (a die);*vicināti*
to disclose;*upadisati*
to express;*adhiṭṭhahati*
to find an outlet;*niyyāti*
to run counter to;*vilometi*
to shut off;*vārayati/vāreti*
to store up;*vicināti*
topmost limb, head;*uttamaṅga*
torch-bearer;*okkādhara*
trace (usually "word");*pada*
trace left, with (analyzed in "sa+upādisesa");*sopādisesa*
trefoil, the (i.e. of three leaves);*tipukkhala*
trusting;*akappanā*
trusting;*okappanā*
unaffected by ill-will;*abyāpanna*
unconfident;*appasanna*
uncontempt;*amakkha*
uncovetous;*anabhijjhālu*
undeliberate cessation;*appaṭisaṅkhānirodha*

undergoing, by;*avecca*
underlie, to;*anuseti*
underlying tendency;*anusaya*
understanding, sword of;*paññākhagga*
undertaken (in Sinhalese this means
"accomplished");*samatta*
undertaking;*samādāna*
undertaking of action;*kammasamādāna*
undetermined (usually "unformed", synonym for
Nibbāna);*asaṅkhata*
undisturbed;*anāvila*
undomineering;*apalāsa*
unforgotten;*asammuṭṭha*
ungauged meaning, of;*aparimāṇa*
unhealthiness;*akallatā*
uninstigated;*asāraddha*
unmaterialistic;*nirāmisa*
unmenaced;*anupasagga*
unplagued;*anītika*
unreal, not;*avitatha*
unreasoned;*ayoniso*
unreasoned (usually "unwise");*ayoniso*
unremitting;*anidhana*
unremitting (uninterrupted and indefinitely
continuing);*anidhana*
unspitefulness;*anupanāha*
unstable;*anavaṭṭhita*
untrammelled;*apariyonaddha*
untrammelled (unrestricted);*apariyonaddha*

unwise;*abudha*
vanity, disillusionment of;*madanimmadana*
various others (usually "reciprocally");*aññamañña*
verbal purity;*vacīsoceyya*
verification;*sacchikiriyā*
versified, should be;*saṅgāyitabba*
waiting on true men;*sappurisūpanissaya*
wanting;*gedha*
watering-places, knowledge of (perhaps related to the
floods of sensual pleasure (kāmogha), existence
(bhavogha), and ignorance (avijjā ogha);*titthaññutā*
way;*aya*
way of entry;*otaraṇa*
what is not a reason;*ayoni*
wheel;*cakka*
whole (a word used to indicate the working object of
color and element samatha practices);*kasiṇa*
wieldy;*kammaniya*
wild jasmine;*jātisumanā (so read for jātīsu mana)*
wisdom;*paṇḍicca*
wishes, recourse to;*icchāvacara*
wit;*medha*
with another as guiding-example;*parūpanayika*
without essentials of existence;*nirūpadāha*
witlessness;*dummejjha*
womb;*yoni*
wondering;*kathankathā*
yearning;*jappā*

Pāḷi – English

*abbhatthaṃ gacchati;*disappear, to
*abhijappā;*great hankering
*abhikkanta;*advancing
*abhinivisati;*insist, to
*abhisaṅga;*clinging
*abhitunna;*overwhelmed
*abhivadati;*to be in concord about
*abudha;*unwise
*abyāpanna;*unaffected by ill-will
*adhimatta;*outstanding
*adhimuccati;*believe, to
*adhimutti;*belief
*adhimutti;*resolution
*adhippāya;*intent
*adhiṭṭhahati;*express, to
*adhiṭṭhahati;*to express
*āgāḷha;*luxury
*āhaccavacana;*original statement
*āhaṭanā;*removal
*ajajjara;*ageless
*ajjhāpanna;*implicated
*ajjhāsaya;*inclination
*ajjhosāna;*cleaving to
*akāca;*spotless
*akallatā;*unhealthiness
*akappanā;*trusting

*akāpurisasesvita;*not cultivated by trivial men
*akaraṇa;*non-doing
*ākāsakasiṇa;*space wholeness
*akiñcana;*non-owning
*akiñcana;*non-owning
*ākiñcaññāyatana;*non-owning, base consisting of (the
sphere of seventh jhāna, commonly known as "the
sphere of nothingness")
*akiriyā;*non-effecting
*akkhama;*impatience
*ālaya;*reliance
*amakkha;*uncontempt
*anabhijjhālu;*uncovetous
*anabhinivesa;*non-insistence
*anabhisamaya;*non-actualization
*anāgata/aparanta/āyati;*future
*anajjhācāra;*non-practising
*anālaya;*non-relying (one of the synonyms for
abandoning craving, as mentioned in the
Mahāsatipaṭṭhāna Sutta of DN 22)
*āṇatti;*injunction
*anavaṭṭhita;*unstable
*anāvila;*undisturbed
*āneñja;*imperturbability
*aṅgaṇa;*blemish
*anidhana;*unremitting

*anidhana;*unremitting (uninterrupted and indefinitely continuing)
*anītika;*unplagued
*aṅkusa;*hook
*aṅkusa;*the Hook (one of the 5 nayā)
*aññamañña;*various others (usually "reciprocally")
*aññātāvītindriya;*final-knower faculty
*anubhavana;*coessential
*anugīti;*paraphrasing verse
*anugīti;*paraphrasing-verse
*anupādāna;*free from consuming
*anupanāha;*unspitefulness
*anuparivatti;*parallel occurrence
*anupasagga;*unmenaced
*anurodha;*favouring
*anusantata;*continuous
*anusaya;*underlying tendency
*anuseti;*underlie, to
*apalāsa;*undomineering
*aparanta;*the future
*aparimāṇa;*ungauged meaning, of
*apariyonaddha;*untrammelled
*apariyonaddha;*untrammelled (unrestricted)
*apilāpana;*not-floating-away
*appaccakkhakamma;*inexperience
*appapañca;*non-diversifying
*appasanna;*unconfident
*appaṭisama;*like, without
*appaṭisaṅkhānirodha;*undeliberate cessation
*ārabhati;*instigate, to
*Arahant;*Adept
*ārambha;*instigation
*arati;*boredom
*asallakkhaṇa;*failure to recharacterize
*asammuṭṭha;*unforgotten
*asampaṭivedha;*non-penetration
*asaṅkhata;*undetermined (usually "unformed", synonym for Nibbāna)
*asāraddha;*uninstigated
*āsāṭikā;*grub
*āsatti;*clutching
*āsava;*taint (usually "influx")
*āsaya;*bias
*āsaya;*purpose
*āsiṃsanā;*hoping
*assāda;*gratification
*attaññutā;*self-knowledge / knowledge of what has been taken up
*attasammāpaṇidhi;*self direction, right disposition in
*attha;*significance
*aṭṭhamaka;*standing on the path
*atthaṅgama;*disappearance
*aṭṭhaṅgika-magga;*path, eight-factored (usually known as "Eight-Fold (Noble) Path")
*aṭṭiyituṃ;*to be distressed
*attūpanāyika;*self as adduced example
*avakaḍḍhati;*pick out, to
*avakaḍḍhayitvā;*picking out
*āvatta;*conversion
*āvattati;*convert

*avecca;*undergoing, by
*avijjālaṅgī;*ignorance, lock of
*avikkhepana;*non-distraction
*avippaṭippādana;*non-wrong-theorizing
*avitatha;*unreal, not
*avūpaccheda;*non-interruption
*aya;*way
*āyati;*future
*ayoni;*what is not a reason
*ayoniso;*unreasoned
*ayoniso;*unreasoned (usually "unwise")
*bajjhate;*responsible, to be
*bandha;*responsibility (name for craving)
*bandha;*responsibility (usually "bond")
*bhāva;*essence
*bhāvanā;*keeping in being (usually "meditation" or "development")
*bhavaṅga;*factor of being (usually "continuum of existence")
*bhūri;*breadth
*bojjha;*discoverable
*buddhi;*discovery (also "realization")
*byākaraṇa;*prose exposition
*byañjana;*feature
*byañjana;*phrase/phrasing
*byanti-karoti;*terminate, to
*byantikaroti;*terminate, to
*cakka;*blessing
*cakka;*wheel
*chaṭṭhāyatana;*the sixth (i.e. the mind)
*cintā;*cogitation
*cintāmaya;*consisting in cogitation
*dandha;*sluggish
*dhūpāyanā;*harassment
*dhūpayita;*harassed
*dhūpāyita;*harassed
*dummaṅku;*contumacious/obstinate
*dummejjha;*witlessness
*dunnaya;*bad guide-line
*ekodibhāva;*singleness
*Ekuttarika;*Anguttara Nikāya
*esikā;*pillar
*gahana;*apprehendng (subst.)
*gaṇḍa;*boil
*gedha;*wanting
*gehasita;*based on the house-life
*hāna;*inferiority
*hārasampāta;*mode of conveying in combined treatment
*hāravibhaṅga;*mode of conveying in separate treatment
*hātabba;*can be brought to abandoning
*icchāvacara;*wishes, recourse to
*idaṃsaccābhinivesa;*insistence that 'only this is true'
*idappaccayatā;*specific conditionality
*iddhi;*supernormal success
*iddhipāda;*success, basis for (also known as "road to power")
*iñjanā;*perturbation
*ittara;*small
*janaka;*generator
*janapadanerutta;*local linguistic

*janapadanirutti;*language, local
*janapadanirutti;*local language
*jappā;*hankering
*jappā;*yearning
*jātisumanā;*jasmine, wild
*jātisumanā (so read for jātīsu mana);*wild jasmine
*jotanā;*illustration
*kammaniya;*wieldy
*kammasamādāna;*undertaking of action
*kammassakatā;*ownership of (course of) action
*kappiya;*supposed, having (this term is used for a lay person who helps monks with minor tasks to support their maintaining of minor rules of discipline)
*kasiṇa;*whole (a word used to indicate the working object of color and element samatha practices)
*kathankathā;*wondering
*kāyasoceyya;*bodily purity
*khaya;*exhaustion
*khīṇa (commonly known as "ceased", e.g. in khīṇāsavo);*exhausted
*kiñcana;*owning
*kuhaka;*schemer
*kuhanā;*scheming
*kukkula;*ashes
*kukkuṭajjhāyī;*shy meditator (i.e. who attained a jhāna)
*kutūhala-maṅgala;*good omen open to the tumult of debate (i.e. superstition and belief in astrology etc.)
*lañjaka;*formula
*lapana;*talk, persuasive
*leṇa;*shield
*līnatta;*sloth
*madanimmadana;*vanity, disillusionment of
*mahādhigama;*arrival at greatness
*mahāpadesa (mahā+apadesa);*principal appeal to authority (also "great standards")
*mamankāra;*my-making
*mamaṅkāra;*my-making
*mānasa;*notion
*manda;*dull
*medha;*wit
*mucchā;*infatuation
*mudu/muduka;*blunt/light
*muni;*Stilled One (usually "silent one", "Lord")
*nemittika;*hinter
*nemittika;*hinter, a
*nepuñña;*cleverness
*nepuñña;*subtlety
*nibbateti;*cause occurrence, to
*nibbatti;*occurrence
*nibbedha;*penetration
*nijjhāma;*austerity
*nijjiṇṇa;*abolished
*nikkhepa;*presentation
*nipphatti;*production
*nipuna;*subtle
*nirāmisa;*unmaterialistic
*nirūḷha;*cured
*nirupadāha;*essential of existence, without
*nirūpadāha;*without essentials of existence
*nissaya;*support (usually "dependence")

*nivatti;*non-occurence
*niviṭṭha;*implanted
*niyāmāvakkanti;*finding a footing in certainty
*niyyāti;*to find an outlet
*odahana;*surrendering
*odhiso;*limitedly
*okappanā;*trusting
*okāra;*degradation
*okkādhara;*torch-bearer
*okkamati;*find a footing in, to
*opapaccāyika;*opening the way to reappearance
*otaraṇa;*way of entry
*otarati;*offer a way of entry, to
*pabhaṅgu (not pabhaṅga);*fleeting
*paccatta;*for oneself
*paccatta;*oneself, for
*Pacceka Buddha;*Hermit Enlightened One
*pacceti;*resort, to
*pacchimika;*subsequent
*pada;*trace (usually "word")
*padālana;*bursting open
*padaṭṭhāna;*footing
*padhāna;*endevour
*paggahita;*exerted
*palāsa;*domineering
*paṇḍicca;*wisdom
*paññākhagga;*understanding, sword of
*paññāpatoda;*goad of understanding
*parāmāsa;*misapprehension
*parampara;*relation
*paratoghosa;*another's utterance
*paribrūhanā;*growing
*pariggaha;*chattel (movable property)
*pariggaha;*chattle (movable property)
*pariggaha;*comprising
*pariggaha;*comprizing
*parijānana;*diagnosing
*pariṇāyikā;*guidance
*pariññā;*diagnosis
*paripāka;*over-ripening
*paripāka;*overripening
*parivāra;*equipment
*pariyādāya;*gripping
*pariyādinna;*gripped
*pariyāpanna;*included
*pariyāya;*manner
*pariyodāpana;*purifying
*pariyogāhati;*fathom, to
*pariyuṭṭhāna;*obsession
*parūpanayika;*with another as guiding-example
*pasūna;*blossom
*paṭihaññati;*resist, to
*paṭikkantaṃ/parikkamaṃ kātuṃ;*get by, to
*paṭiniddesa;*counter-demonstration
*paṭinissagga;*relinquish
*paṭinissarati;*relinquish, to (meaning closely allied to paṭinissagga)
*paṭipanna;*on the way
*paṭipanna;*practising

*paṭipatti;*theory (usually "practice", the word "pariyatti" is more commonly used for theory)
*paṭisaṃharaṇa;*prevention
*paṭisandhi;*relinking
*paṭisaṅkhānabala;*power of deliberation
*paṭisaṅkhānirodha;*deliberate cessation
*patiṭṭhā;*stand-point
*paṭivedha;*penetration
*paṭiviranta;*abstaining
*patoda;*goad
*paṭṭhāna;*pattern (usually "setting forth", "origin")
*pavāḷa;*shoot (of plant)
*pavāḷa;*shoot (sprout)
*phātikaroti;*swell, to cause to
*pihā/pihāyanā;*longing
*pītaññutā;*knowledge of what it is to have drunk enough
*pubbā koṭi;*past term, past beginning (explained by the Buddha as not to be recognized in the Round of Rebirth)
*pubbaṅgama (e.g. in Dhp.1&2);*heralded by
*pubbanta;*the past
*pujja;*honoured, should be
*rajaniya;*provocative of lust
*raṇañjaha;*abandoner of conflict
*rāsi;*class
*rocayati;*elect, to
*rocayati;*like, to
*ropana;*planting
*rūpasaṅkhaya;*complete exhaustion of form
*sacchikiriyā;*verification
*sakkāya;*embodiment
*sakkāyadiṭṭhi;*embodiment view
*sakkāyavītivatta;*beyond embodiment
*samādāna;*undertaking
*sāmaggi;*harmony
*sāmāka;*kind of rye
*sāmāka;*samaka
*samanantara-hetu;*cause in immediate proximity
*samāneti;*guide in, to
*samasīsī;*level-headed one (i.e. one who became Arahant right at the moment of death)
*samatikkama;*surmounting
*samatta;*undertaken (in Sinhalese this means "accomplished")
*samavadhāna;*concurrence
*sametika;*meeting together
*saṃharaṇa;*preventing
*saṃhita;*connected with
*sammatta;*rightness
*samodahati;*mount on, to
*sampadā;*excellence
*sampādana;*producing excellence
*sampalibodha;*impediment
*sampanna;*perfected (also translated as "endowed with")
*sampasīdana;*confiding
*sampayutta;*associated
*sampīḷana;*oppression
*saṃsandati;*collate, to
*saṃsāra;*roundabout of births
*saṃsāra;*roundabout, the (of births) (usually "cycle of rebirth")

*samudāgacchati;*come about, to
*samuṭṭhāna;*moulding
*samuṭṭhāna;*origination
*saṃyama;*refraining
*saṅgāyitabba;*versified, should be
*saṅghāta;*conjoining
*saṇhavāca;*softly, who speaks
*saṅkappa;*intention (also "thought")
*saṅkāsanā;*explaining
*saṅkāsanā;*explaining
*saṅketa;*calculation
*saṅketa;*imputation
*saṅketaṭ;*imputation
*saṅkhāra;*determination
*saṅkhārakkhandha;*determinations category
*saṅkhata;*determined (usually "formed")
*saññāpenti (saṃ+yāpenti);*coerce, they
*sannissayatā;*co-support
*santa;*peaceful
*saṇṭhāti (saṇṭhahati);*shape itself, to
*sappurisūpanissaya;*waiting on true men
*saraṇa (sa+raṇa);*conflict, with
*sarīra;*physical frame (usually "body")
*sāsana-paṭṭhāna;*pattern of the Dispensation
*sātarūpa;*alluring
*sāṭheyya;*fraud
*savati;*keep streaminig, to
*savera;*risk, with
*sekha;*initiate (an ariya-puggala who has not yet reached the fruit of arahantship)
*sineha;*moisture
*sineha;*sentimental affection
*siva;*blissful
*soceyya;*pureness
*sopādisesa;*trace left, with (analyzed in "sa+upādisesa")
*sududdasa;*hard-to-see, the
*sukhasaññā;*easy (light) perception
*sukhasaññā;*perception of pleasure
*surabhi;*fragrance
*sutta;*Thread (usually "discourse", it is a literal translation)
*sutta;*Thread of Argument (presenting the buddha's teachinig)
*tāṇa;*shelter
*teloka;*the triple world (i.e. of beings (satta), formations (saṅkhāra), and space (okāsa))
*ṭhānāṭṭhāna;*instance and non-instance (i.e. what is possible and what not)
*thava;*eulogy
*thīna-middha;*lethargy-and-drowsiness
*tipukkhala;*trefoil, the (i.e. of three leaves)
*titthaññutā;*watering-places, knowledge of (perhaps related to the floods of sensual pleasure (kāmogha), existence (bhavogha), and ignorance (avijjā ogha)
*ubbijjati;*sensitive, to be
*udattha;*intelligent
*udayabbaya;*rise and subsidence (usually "rise and fall", "arising and perishing")
*udayattha;*intelligent
*udayatthagāminī;*rise and disappearance, exxtending to

*uddāna;*mnemonic verse
*uddesa;*indicative, indication
*ugghāta;*exhilaration
*ugghāta;*exhilaration (feeling of lively and cheerful joy)
*ugghaṭanā;*condensing
*ukkaṇṭhā;*reaching upwards
*ukkhipiya;*thorws up
*uṇhatta;*heating
*upacaya;*storing up
*upacita;*stored up
*upādāna;*assuming
*upādāna;*assuming/assumption
*upādāna;*consuming/consumption
*upādānakkhandha;*category for assumption (usually "group of clinging")
*upādāya;*assuming
*upadhi;*essential of existence
*upadisati;*to disclose
*upādiyati;*assume, to
*upaga/upika;*passing on to
*upalakkhaṇa;*recharacterization
*upanāha;*spite
*upanayana;*guiding example
*upanikkhittabba;*adaptable
*upaparikkhamāna;*scrutinizing
*upaparikkhitabba;*scrutinized, should be
*uparodha;*surcease
*upasampadā;*perfecting (a term also used for "higher ordination" of monks and nuns)
*upasecana;*infection
*upathaddha;*stiffened
*upātivattati;*surpass, to
*upekkhā;*onlooking-equanimity (usually translated just as "equanimity")
*upeti;*granted, to take for
*usira;*fibre
*ussanna;*prominent (used in Sinhalese as "lifted up")
*ussukka;*care
*uttamaṅga;*head
*uttamaṅga;*topmost limb, head
*uttānikamma;*exhibiting
*vacīsoceyya;*verbal purity
*vāra;*section/subsection
*vārayati/vāreti;*to shut off
*vaya;*fall
*vaya;*subsidence
*vaya;*subsidence (also "cessation", "disappearance")
*vayadhamma;*inseparable from the idea of subsidence
*vebhabya;*elucidation
*vedaniya;*experienceable
*vedaniya;*felt, can be

*velā;*rule
*vemattatā;*diversity
*vepulla;*abundance
*vera;*risk (usually "anger")
*vevacana;*synonym
*vibhāga;*specification
*vibhaṅga;*separate treatment (usually "analysis")
*vibūta;*non-entity
*vicāra (commonly known as "sustained thought" in terms of jhāna factors);*exploring
*vicarita;*behaviour
*vicarita;*explored
*vicinati;*investigate, to
*vicināti;*to cast (a die)
*vicināti;*to store up
*vidita;*found
*vighāta;*prevention
*vijjā;*science
*vikappayitabba, na;*need suffer no disjunction
*vilometi;*to run counter to
*vinaya;*discipline (removal)
*vinaya;*outguiding
*vinaya;*outguiding (known rather as "discipline")
*vindati;*find, to
*vinipāta;*perdition
*vipaccati;*ripen, to/ripen out, to
*vipāka;*ripening
*vipañcanā;*expanding (of a statement)
*vipañcayati;*expand, to
*viparīta;*distorted
*vipariyāsa;*pervertedness
*vippaṭipādana;*theorizing, not wrongly
*vipulādhigama;*arrival at abundance
*virohana;*developing
*virūhanā;*development
*virūḷha;*developed
*visaṃvādayati;*mislead, to
*visatta;*attached
*visattikā;*attachment
*vivaraṇa;*divulging
*viveciyamāna;*secluding
*viveka;*seclusion
*vivicchati;*miswish, to
*vodāna;*cleansing
*vossaggapariṇāmī;*relinquishment, changing to
*vossaggapariṇāmī;*changing to relinquishment
*yāthāva;*according to actuality
*yoga;*bond
*yoga;*devotion
*yoni;*reason/source
*yoni;*womb